

VVhere vnto  
Aulian, and also the Fables  
with the fables of Poge, the Flo  
rentine, very pleasant  
to reade.



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This Historie maketh mention how Esope excused himselfe before his Lord, for casting of the Fygges.

As forasmuch as his Lorde to whome Esope was bounde, supposed that hee was not profitable, he sent him to labour in the feldes, and to vygge and delve in the earth. And on a day as hys Lorde walked in the feldes one of his Labourers gathered figges, and presented them to hys Lord saying. My Lord take these figges, as for the first fruite of the tye. And the Lord receiued them in full, and deliuered them to his seruauant named Agatopus charging him to keepe them tyll he returned from hys bayne. And it hapned that Esope coming from his labour, demaunded his dinner like as he was accustomed, and Agatopus which kept the figges ate of them, and said to one of his fellowes, yf I doubted not and feared my master, I would eat all these figges. And his fellow said, if thou wilt let me eat with thee, I shall finde a craft yf we shall haue neither blame nor harme therefore. And how may that be sayde Agatopus, to whom his fellow sayd, when my Lord shall come home, wee wyll say to him that Esope hath eaten them. And because hee can not speake, he shall not excuse himselfe, & therefore he shall be well beaten, and hereupon they went

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and eate the figges betwene them bothe, say-  
ing, this villaine shall bee well beaten. And  
when the Lord came out of the baine, he com-  
maunded Agatopus to bring him the figges, and  
Agatopus said to him Sir, when Clope came  
from his labour fro the field, he found the Sel-  
ler open, and went in without reason, and hath  
eaten all the figges. And when the Lorde hearde  
this, he was much angry, and sayd, call to mee  
Clope, to whom he saide. Thou counterseyte  
churle, how is this happened that thou haste not  
borne ascard to eate my figs: wherof Clop was  
a feard, and beheld them that had accused him.  
And the Lord commaunded to dispoyle him, and  
he knoled downe at his Lords fete, & by signes  
because he could not speake, prayed his Lorde to  
give him space to excuse him. And his Lorde  
graunted to him. And anon after hee took a  
bessell full of hote water, which was on the fire,  
and powred the hote water into a bason, and  
dranke thereof. And anon after hee put hys fin-  
ger in his mouth, and cast out al that was in his  
stomacke, which was onely water. For that day  
he had tasted nothing but water. And he prayed  
that his accusers might sembiably drinke of the  
water as he had done, and so they did. And heles  
their hande before their mouth because they  
should not have vomite. But because the Wa-  
ter was hote, and their stomacke resolved by the  
water, they vomited out the water and also the  
figges

figges together. And the Lorde seeing that, sayde to them. Why haue ye lyed to me against thys Elope that can not speake? And then he commaunded to dispoile them and beate them openly, saying: who soeuer doth or sayth - wyronge of other, shalbe punished with the same payne that is due therefore. And these things seene & experimented, Elope returned to his labour. And as he laboured in the field, there came a Priest named Ilydis, which went towarde the Citty and had lost his way. And he seeing Elope prayed him that he would shewe him the right way to the citty. And Elope receiued him ioyfully, and made him to sitte vnder a figge tree, and set before him bread, hearbes, figs, and vases, & made signes to him to eate, and drinke water of a pyt, and gaue it him to drinke. And when he had well eaten, he toke him by the hand, and sette him in the right way for to goe to the Citty. After which thing done, the Priest lift vp his hande to heauen, making his prayer to the Gods for Elope, of whome he hadde receiued so good refreshing.

Howe the Gods of hospitaliry gaue speeche of tongue to Elope, and how he was folde.

Then Elope returned to his labour, and after when hee hadde well laboured, for to escape the great heate of the Sun after his blage,

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bisage, went into the shadowe for to rest & sleepe  
 vnder a tree. And then the goddesse of hospitality  
 appeared to him, and gaue to him sapience and  
 hability: and also she gaue to him the gyft of  
 speeche for to make dyuers fables and inuen-  
 tions. as to him which was right deuoute to  
 hospitality. And after when Clope was a-  
 waken, hee began to say to hymselfe. I haue  
 not onely slept, nor sweetly rested, but also I  
 haue had a fayre dreame, and without any im-  
 pechement, I speake, and all that I see I call by  
 theyr proper names, as an Horse, an Oxe, as  
 Ass, a Chariot, and to all other thinges I can to  
 euery one giue his name. For I haue receyued  
 sodenly the grace of this knowledge for y<sup>e</sup> greate  
 pittie that I haue had on them that lacke hospi-  
 tality, for he y<sup>e</sup> doth wel ought to haue good hope  
 in God, that hee shall haue good rewarde there-  
 fore, & therefore I shall not laboꝝ lesse then I did  
 before. And thus when Clope began to labour,  
 there came be that had the charge of the fielde, &  
 the ouersight, and anon began to beat one of the  
 labourers grauously, wherof Clope was great-  
 ly displeased, and sayd to him in thys manner,  
 why beatest thou him for nought: and euery  
 houre thou comcest and beatest vs without  
 cause, thou slepest vs and doost nought thy selfe.  
 But I shall tel to my Lord all this matter lyke  
 as thou shalt well know. And when the procu-  
 rour heard him called by hys owne name Ze-  
 na, he merrily that Clope spake, & thought  
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in himselfe. I shall go before to my Lord to the  
ende that this foule villaine complayne not on  
me, and y<sup>e</sup> my Lord depose not me of my procu-  
ration. And he tooke his Mulet & rode vnto the  
citty, and came to his Lord, and said, my Lord I  
salute you right humbly. And the lord looked on  
hym and sayd to hym: why comcest thou so a-  
frayd and troubled? And Zenas sayde to him, y<sup>e</sup>  
now in the fielde is happened a thing monste-  
rous. What is that sayd the Lord, haue the trees  
brought forth the fruite before the time, or haue  
the beastes brought forth theyr fruite agaynst  
nature? And Zenas answered him, nay my  
Lord. But this croked churle, this counterfeited  
Elope thy seruant, beginneth to speake clerely,  
wel said the lord, this is a thing that me seemeth  
is a thing monstrous, yea forsooth sayd Zenas.  
Then said y<sup>e</sup> lord, wee see daily many men when  
they be angry can not speake, but when they  
be in peace can well speake, and proffer thinges.  
And then Zenas sayd, my Lord hee can speak a-  
bone all other, and hath said to mee things con-  
tunelious, blasphemous and vilonious, of thee  
and all thy goddes, And then his Lord was an-  
gry and wroth toward him. And he sayde, goe  
thou to the filde, and what thou wilt do wyth  
him do it, sell hym or gyue him, or leese hym,  
for I giue him to thee. And then Zenas toke  
thys gyft by wytyng, and came into the filde,  
and sayd to Elope: now thou art mine, and  
in my puissance. For my Lord hath gyuen



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thée to me, & because thou art a villain & an euill  
 churle I shall sell thee vtterly. And then it fortu-  
 ned that a Merchant that had bought seruantes  
 came into the field to buye beastes, for to beare  
 ouer his merchandize to Ephese: the whiche  
 met with Zenas, and he saluted him, and dema-  
 ded of him if he had any beastes to sell. And Ze-  
 nas answered, that for nothing he shoulde finde  
 no beastes to sell, but I haue a seruaunt which  
 is not saye, but he is of a good age, & demanded  
 of him if he would buy him. And the Merchant  
 sayd he would first see him. And then Zenas cal-  
 led Clope, and shewed him to the Merchant and  
 when the Merchant saw him so foule and disfor-  
 med, he sayd in this maner. Fro whence is thys  
 villaine come, and this tromped of Tragetenus.  
 This is a fayre Merchandize, for if he had not a  
 voyce, I would weene that it were a bottle full  
 of wind, ye he well occupped to bring me hether  
 to shew me this fayre personage. I had supposed  
 thou wouldest to me haue sold a fayre seruaunt,  
 honest and pleasant. And then the Merchant  
 returned on hys way, & Clope folowed him, and  
 sayd to the Merchant, abyde a little here, & the  
 Merchant sayd, let me not villaine, for thou  
 mayst haue no profite of me, for if I bought thee  
 I should be called the Merchant of soles, and of  
 vaine things. And then Clope sayd to him wher-  
 fore art thou then come hether, and the Merchant  
 answered, to buy some thing that is faire, & thou  
 art foule, ouer lothly & counterfeyted for me, I  
 haue

haue nothing to doo with such merchandize. And  
 then Elope sayd, if thou wylt buy me thou shalt  
 leele nothing. And the Merchaunt demaunded  
 whereof may thou do me any profit: & Elop said  
 Be ther not in thy house litle children, ne in thy  
 towne that cry & run, buy me and thou shalt doo  
 wisely & shalt be their master, for they shal dread  
 and feare me like a false visage. And then the  
 Merchant smyled for the wordes of Elop and re-  
 turned to Zenas, & asked of him how he woulde  
 sell that faire merchandize And the Zenas sayd  
 to him, giue me xxx. pounde or thre halfe pence  
 for him, for I wote well y no man wyl buy him,  
 & then y Merchant payde for him as much as hee  
 was well content, and the Elop went wyth hys  
 master into his country, & as hee entred into the  
 house, he saw 2. children lying in the lap of their  
 mother. Then sayd Elope to the Merchaunt.  
 Now shalt thou haue experience of that I haue  
 promised, for sithen these two litle children haue  
 seene me they haue bene still and ascarde. And  
 then the merchaunt laughing, badde him to en-  
 ter, and he seing the felowes sayre and pleasant  
 saluted them, saying, I salute you my faire fel-  
 lowes. And when they saue Elope, they said all  
 we shall haue anone a sayre personage, what  
 wyl our master do to buy such a man, so soule  
 and so disformed? And they? Lorde answered  
 because that I haue founde no beastes to helpe  
 you, therfore haue I bought this gassande for to  
 helpe you to beare my cariage, & therfore depart  
 among

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among you the fardels for to beare, and then E.  
sop said to the. O good felowes, ye see well that I  
am least & feeblest, I pray you to giue to mee the  
lightest burthen, and his felowes said to him, be-  
cause thou maist beare nothing. To whom E.  
sop said, because ye do al the laboꝝ it is mete I  
only shoulde be idle and vnprofitable to my Lord

Howe Esope demanded the lighter burthen, but  
to their seeming he tooke the heauiest, which  
was at last the lightest, and so he begui-  
led hys fellowes.

**T**hen hys fellowes sayd to him thus, which  
wylt thou beare? and Esope beholding all  
the burthens, fardels, packs, and Pan-  
yers, toke a panper full of bzeade, for which two  
of the bearers were ready for to haue bozne, &  
sayd, nowe take me this panier here. And then  
they sayd he was the most foole of them, because  
he might haue chosen the lightest, and tooke the  
heauiest. And so he tooke the Panper of bzead  
and went forth before all his felowes, whych  
when hys felowes beheld and saw, they al sayde  
that they master had not lost hys money, for he  
was strong & myght beare yet an heauier bur-  
then, and thus they mocked him, and allway E.  
sop was at the lodging before his felowes. And  
when

When they were arrived at their lodging, they  
 master made them to rest, and commanded E-  
 sope to bring forth breade for to eate, and so hee  
 toke breade out of the panier, y his panier was  
 halfe emty. And when they had well eaten each  
 of them toke his burthen, and Esope bore lesse  
 then he did, & came to his lodging before his fel-  
 lowes, and at supper he gaue the somuch breade  
 that his panier was all voide & empty. And on  
 the next day he toke his panier and went such a  
 pace before his felowes that they knew him not  
 so that one demaunded, who is hee that goeth so  
 far afoze vs? and an other sayd, it is the croke-  
 backed and counterfeit choyle, which by his sub-  
 tility hath deceined vs that beare the burdens  
 not consumed by the way, but hee hath auoyded  
 his burthen and is more wily then we bee. And  
 when they came to Ephese, the Merchant ledde  
 his merchandise to the market and also his three  
 seruants for to sell, which were named Grama-  
 ticus, Saltis, and Esope, and a Merchant sayde  
 to him, if thou wilt sell thy seruantes at a reason-  
 able price, there is a Philosopher named Cr-  
 antus, to whom much people goe to learne at a  
 place called Sommon, lead thy seruants thither  
 and the Philosopher wil buy them: & the master  
 and owner of the did wel aray Gramaticus and  
 Saltis wpth new robes, and ledde them thether  
 for to sell, but because Esope was so soule and  
 lothly he was cladde in canuas, and was set be-  
 twene the other two which were sayre, plea-  
 saunt



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saunt and well favoured men, but all they that beheld Esope were abashed because of hys dysfavouring, saying: from whence commeth thys felow, and because y they so wondred on hym, he looked all ouertwarty on them boldly.

### Of the seconde sale of Esope.

**A**ND when the market day came, Crantus the Philosopher departed out of his house, and went to and fro throught the market, and he sawe these two young men, and Esope standing betwene them, he meruailed of the prudence of the Merchant that had so sorted them, and hee approached to one of them & sayde to him in thys manner. Of what country art thou? And he answered, I am of Capadocia. And Crantus demanded saying: what canst thou do? And hee answered, I can do all thing that thou wyte, which answer when Esope heard, he laughed, shewing his great teeth, & al the schollers y were there with Crantus, beholding Esope so fore laughing shewing his great teeth, they thought they sawe a monster and not a man, and said to theyr felowes, this great whorson hath great teeth. And some asked what they had seene, and they sayd that he fore laughed and shewed hys teeth, and some sayd he laughed not, but that hee was a colde on hys teeth. And one demanded wherefore he laughed, calling him gentle galland, and he sayde, what hast thou to do there-

lyeth

both knawe, go thy way, and y<sup>e</sup> scholler departed  
 all ashamed, folowing his master. And then Cr-  
 antus demaunded the pryce of Halcis. And the  
 Merchaut sayd he shoulde pay for him a thou-  
 sand pence, & Crantus esteeming the pryce over  
 deere, returned to the other fellow & said to him,  
 Of whence art thou? and he sayd of Lydo, and  
 Crantus asked of him: what canst thou do? he  
 sayd I can do all that thou weneest, when Esope  
 heard those words, he laught then more then he  
 did before. And thus when the schollers saw him  
 laugh, they sayde: thys fellowe laugheth at all  
 thinges. And Crantus demaunded the pryce of  
 Gramaticus, and the Merchaut said thre M.  
 crownes, which Crantus thought to deere and  
 went his way. Then the schollers sayd to theyr  
 master, these servants pleased thee not, yes sayd  
 Crantus they please me well, but it is ordeined  
 in our citty, that no seruauit may be bought at  
 so high a pryce, vpon a great paine. And one of  
 the schollers sayd, seeing they that be sayre may  
 not be bought, buy him that is soule and so dyf-  
 formed, and truly he shall do thee some service,  
 and the pryce that he shal be solde for, we our  
 selues shal pay. And Crantus said to them, if I  
 shoulde buy thys villaine that is soule and dyf-  
 cleane, my wife would not be well pleased, for  
 she is so curious, that she may not suffer to be  
 serued of such a counterfeyted seruauit. And the  
 schollers sayd, Maister thou hast many thinges  
 of the which thy wife shall not gaine saye ne  
 meddle.



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meddle. And then Crantus saide to them, let  
 then demaunde of him what he can do, least for  
 default of asking we shoulde loose our money.  
 And then hee turned him to Clope and sayde  
 God saue thee young man. And Clope sayde to  
 him in this manner. I pray thee graunte me not  
 When Crantus saide to Clope. I salute thee.  
 And Clope saide: so do I thee. And Crantus  
 saide, leaue these mockes, and aunswere to this  
 that I shall demaunde. And he asked what art  
 thou, and Clope aunswered, I am of fleshe and  
 bone. And Crantus said: I demaunde not that,  
 but where was thou bozne? And Clope sayde  
 in the wombe of my mother. And Crantus  
 said, yet I aske not that of thee. But I aske of  
 thee in what place thou were bozne. And Clope  
 sayd, my mother neuer tolde nor assured mee,  
 whether shee was deliuered of me in her cham-  
 ber or in her hall. And Crantus saide, I pray  
 thee tell me what thou canst do. Clope sayde  
 nothing. Crantus said: why, canst thou do  
 nothing? Clope said no. Wherefore sayd Cran-  
 tus, Because my fellowes say that they will  
 do all thinges, then haue they left for me no-  
 thing to do. When the schollers were much a-  
 bashed, and had great meruaile, saying: that  
 he had aunswered by diuine wisdom. For there  
 is none that may be found that can do al thing,  
 and therefore he laughed. And Crantus sayd, I  
 pray thee tell me if thou wilt that I buye thee:  
 and Clope sayde, that is in thee, no man shall

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mstraine thee thereto, neuerthelesse, yf thou  
 wilt buy me, open thy purse and tel thy money,  
 and make the bargaine. Then y schollers sware  
 by all the Gods, this felloe exceedeth our mai-  
 ter. And Crantus sayd to him in thys manner.  
 If I buie thee wilt thou not runne away? To  
 whom Elope answered, yf I will runne away  
 I counsell thee buy me not. And Crantus sayde,  
 thou saiest well, but thou art ouer lothly and  
 illfourned. To whome Elope saide, menne  
 ought not onely to behold the face of a man, but  
 to beheld the courage. And then Crantus  
 demaunded of the Merchaut. What shall I  
 pay for this Elope? And the Merchaut sayde  
 to him, thou art a foolish Merchaut to leaue  
 these sayre and goodly seruaunts, and wylt  
 take him that can do nothing, take one of these  
 two and let this Ass goe. And Crantus saide,  
 I require thee to tell me what I shall pay. And  
 the Merchaut saide thre scoze pence, and the  
 schollers told out money to the Merchante,  
 and thus by this bargaine Elope was seruaunt  
 to Crantus. And when the banquers receiued  
 the money for the sale of Elope, they demaun-  
 ded curiously who were the buier & seller. And  
 when Crantus & the Merchaut compounded and  
 accorded betwene them that he had not beene  
 solde for so much money. And then Elop sayde  
 to the Banquers, thys is he that hath bought  
 me, and this is he that hath solde mee, which  
 thing they will denie, wherefoze I affirme and  
 say

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say that I am free. Then the Banquiers laugh  
at his rancilation, and went and receiued the  
price of Crantus, for as much as hee had bought  
Eslope.

Howe Exentus brought Eslope home  
to hys wyle,

**T**hen when euerye man was departed, Eslope  
followed Crantus home to hys house  
and when hee came before his house, he sayde  
to Eslope. Abide here a while before the Gate  
till I goe in for to prayse thee to my Ladye and  
mistres my wyle, well sayd Eslope, and then  
Crantus entred into his house, and sayde to hys  
wyle, demer ye shall no more haue cause to be  
debate with me, for ye haue desired me long for  
to get you a fayre seruant, wherefore now  
haue bought one that is so wise and so pleasant  
that thou neuer shalt one fayrer. And when  
two of the Ladyes seruants heard him say so  
wondering that it had bene truely, they began  
to striue together, and the one began to say to  
the other. My Lorde hath brought for mee  
faire husbande, and the other sayde. Why  
might haue I dreamed that I was married, and  
thus his seruants spake. His wyle sayde, my  
Lord, where is the fayre fellowe that ye praise  
so much? I pray you lette me see him, and  
Crantus sayde, he is before the Gate, and

his wyfe sayd. I pray you bring him in, & thus  
 the yong women had debate for him one of  
 them thought in her selfe, I shall see him firste  
 and if I may, he shall be my husbände, and so  
 he issued out of the house, and sayde, where is  
 this fayre yong man that I desire to see: & then  
 Elope sayd to her, What demandest thou: I  
 am he. And when she saw Elope, she was aba-  
 shed and said to him, art thou the faire perocke:  
 where is thy fayle: And Elope sayde to her a-  
 faine if thou haue made of a fayle thou shalt  
 not sayle of one: And then as he would haue  
 gone in, the seruant sayd to him, come not here  
 all that shall see thee wyll runne away. And  
 then she went in & tolde her fellowe what hee  
 had sayd, and when she came out and sawe him so  
 confirmed, she sayd beware thou knave that  
 thou touldest me not, & when Elope entered into  
 the house, anon he was presented to the La-  
 dy, & when the Lady saw him, anon she toulde  
 to Crantus, and sayde for a seruant thou  
 hast brought a monster, throw him out, and Cr-  
 antus sayd to her, my wyfe, thou oughtest to be  
 sad & iopous, because I haue brought to thee  
 a fayre and so good a seruant, and she sayde to  
 Crantus: I wot well thou louest me not, for  
 thou desirest to haue an other wyfe, and because  
 thou durst not tell it me, thou hast brought mee  
 this foule great knave, so intent that I shall  
 fro thee. I wil no longer abide, because thou



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knowest well that I may not suffer him. And  
 therfore deliuer me my dowry, & I shal go my  
 way, & then Crantus sayd to Clope, when we  
 were on the way thou spakest largely, & now  
 thou saist nothing, & Clope said to him, becau  
 thy wife is so malicious, put her in prison, and  
 Crantus sayd to him, hold thy peace thou shal  
 be beatē seest thou not that I loue her more than  
 my selfe, Then said Clop, I pray thee that thou  
 loue her wel, & she said wherefore not, & Clop  
 smote his foote on the pauement, & cryed with  
 a loud voice, saying, hark. This philosopher C  
 antus is overcome of a woman. And Clop tur  
 ned him to his lady, & sayd to her, Madame,  
 pray thee take not my words at the worst, thou  
 wouldest haue a seruant that were yong, wel  
 fourmed, wel arayed, strong & ryche for to serue  
 thee at thy dinner, & bere thee to thy bed, y can  
 rub an claw thy fete, & not such a foule & so dis  
 fourmed a seruant as I am, for if thou hadst  
 such a one, thou woldest set nought by thy hus  
 band, and therfore Crupus the philosopher had  
 his mouth of God, which neuer lied. He saide  
 there was many perils & toiments on the sea  
 & other great riuers, and also pouerty is a hard  
 thing and difficult to be borne, and also ther be  
 many other great daungers and troubles infi  
 nite. But ther is no worse daunger nor perill  
 then is a false woman. And therfore Madame  
 I pray thee that thou take no moze a fayze ser  
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Ant. Ant not pleasant for to serue thee to thentent  
go m that thou dyshonour not thy Lord & husbände,  
en wa and then she sayd to Esope : auoyde thou vyl-  
notwaine which art not only disformed of thy body  
ecause at also of thy words. But I shall doe well, for  
n, and I shall goe my way. Then saide Crantus to  
u shall Esope, thou seest not how thou hast angered my  
oe the wyfe, see thou please her, & Esope sayd, it is not  
t thou little thing to please the ire of a woman, but  
Esope it is a great thing. Crātus said to Esop, speake  
o with no more. For I haue bought thee to make  
er Ceace, and not to make debate and strife.

How Exantus brought Esope into a garden.

Exantus bid Esope take a panyer & followe  
him into the Garden. And Crantus sayd to  
his gardiner, giue to vs of thine herbs & the gar-  
diner cut of his herbs & deliuered to Esope, & hee  
toke them, & Crantus payed for them, & when  
they wold haue gon, his gardiner said to Crantus  
maister, I pray thee that thou wilt assoile me a  
question, well sayd Crantus aske what thou  
wilt, & the gardiner demanded of him, saying,  
maister what is the cause that the herbs he be not  
labored, grow faster & sooner then they that bee  
curiously labored? And this question answered  
Crātus, that they came by some prouidence by  
which the things are brought forth: and when



## The lyfe

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 Clope heard this answer, he began to laugh. And Crantus sayd to him: thou villain laughest thou me to scorne, and Clope said, I mock thee not, but him y<sup>e</sup> hath learned thee thy philosophy, what solution hast thou made? what that, that commeth of diuine prouidence? the yld of the kychen wyll make as good an answer. And then Crantus said to Clope, make thou then a better solution. And Clope answered to him, if thou commande me I shall gladly, & Crantus sayde to him it appertaineth not to him y<sup>e</sup> iudgeth thinges of difficulty, to iudge rude thinges and rusticall, but I haue a seruant here which shall informe and giue thee solution of thy question if thou wilt pray him. And the Gardiner answered. Can this villaine palyard that is so greatly disfigured answer to this question? then the gardiner sayd to Clope, hast y<sup>e</sup> knowledge of such thinges? And Clope sayd, yea certainly more then all the menne of the world. For thou demandest wherefore the herbs that be not laboured growe sooner then they that be sowne and laboured. And Clope sayde take heede to mine answer. For as a woman that hath bene a widow, & hath had children by her first husband that is dead, & after was marryed to an other man, which hath had children of an other wife before, and to the children of her first husband she is mother and to the other childre she is but stepmother. And thus

there is a difference betwene her own chil-  
 dren and that other womans. For her children  
 hath nourished peaceably, and the other chil-  
 dren in anger and in wrath. So in this maner  
 is of the earth, for she is mother of y<sup>e</sup> herbes  
 that grow without labour, and is but stepmo-  
 ther to the herbes that growe by labour and  
 care. And then the Gardiner said to him, thou  
 hast eased me of great paine & study. And there-  
 fore I pray thee take of the herbes that be in my  
 garden, at all times and as often as thou wilt.

Howe that Esope did beare the present.

At a time whē the schollers had ben in the  
 auditory with Crantus, one of the Schol-  
 lers drest precious meates for y<sup>e</sup> supper of Cr-  
 antus & other, and when they were at supper.  
 Crantus tooke of the best meates & put them in  
 a platter, and sayd to Esope, go bere this to her  
 that I loue best. And Esope thought in himself  
 now it is time for to auenge me best on my mi-  
 stres. And when he came home into the hall, he  
 sayd vnto his mistres, Madame, beware that  
 thou eate not of this meate, and his Lady sayd I  
 will not wel allway that thou art a great foole, and  
 Esope said to her, Crantus hath not commaun-  
 ded me to giue it to thee, but to her that loueth  
 me best. Then Esope presented the platter to  
 a little hounde which was allway in the house,  
 saying to the hounde, my Lorde hath sent to  
 thee

## The lyfe

thee this meate which is so pꛑecious. And the  
the wife of Crantus went to her chamber, and  
began to wepe, & Clope returned to Crantus  
and he asked him howe his loue fared, & he sayd  
right well, & all y<sup>e</sup> meat y<sup>e</sup> I haue set before he  
the hath eaten it, and Crantus said, what sayd  
she? & he said, my lord she saith nothing, but she  
desireth to see thee, after when they had wel  
to & drunke one asked whē mortal mē shal haue  
most to doe, and Clope sayd, that shall be at the  
day of iudgment. The schollers hearing y<sup>e</sup> sayd  
this villain is full of aunswers, & an other asked,  
why goeth the sheep to his death folowin  
his master, and saith not one word. And when  
the swine is brought to be slaine, he doth both  
cry & bray. And Clope aunswered to them, and  
said, because it is accustomed to milke & shorne  
the shepe, he weeneth that he shalbe milked o  
shorne, and therefore he feareth not to follo  
oꝛ come, but because y<sup>e</sup> swine is not accustomed  
to be milked oꝛ shorne, but to be letten blode,  
lose his life, therfore he dꝛeadeth when he is  
ken, and all y<sup>e</sup> schollers said it is troth. Loe the  
man is wise and hath sayd well, and each man  
arose, and went home to his house, thus when  
Crantus was returned home to hys house, he  
entered into his Chamber, and founde hys  
wyfe sore weeping, & he sayde to her, my sweet  
loue howe is it with you, and kyssed her, and  
she turned her back to him, and sayd, let me  
lon

and the, I haue not to doe with thee, I wil goe out  
 by house, thou louest better thy hound, then  
 to whom thou hast sent thy precious meat  
 because he knew nothing therof, he demaun-  
 deth what meal hath Eslope brought to thee, and  
 she said none at all, & Crantus saide I am not  
 drunke, I haue sent to thee by Eslope a platter  
 of precious meat, & she sayd, not to mee but  
 to thy hound. Then he called Eslop, & demaun-  
 deth of him to whom he had giuen the meate &  
 he deliuered to thee, and he saide to her & loueth  
 thee most, like as thou commandedst mee. And  
 Crantus saide to his wife, vnderstandest thou  
 not what he sayth. I vnderstand him wel sayde  
 she, but he gaue to me nothing, but gaue it to  
 thy hound. Then Crantus turned to Eslop and  
 sayd to him, thou great villaine to whom haste  
 thou borne & meate that I deliuered to thee? &  
 Eslop answered to her that loueth thee beste,  
 and Crantus demaunded who was she? & E-  
 slope called the little hound, and said this is she.  
 for the loue of thy wife is right naught, for if  
 she be a little angry, incontinent she reponeth  
 thee, & sayth violently to thee that loueth her, &  
 will say, I wil go fro thee and leaue thy house,  
 and if this hound go fro thee cal her again, & she  
 cometh anon making to thee chere. And there-  
 fore & oughtest to say to thy wife, & not to her  
 that loueth thee best. Then Crantus said to his  
 wife, thou seest that this fellow is a rayler & in-



## The lyfe

inuentor of words, and therfore haue patien  
for I shall finde cause to auenge thee and bea  
him. And she sayd do what thou wilt, for  
shall neuer haue more to do with him, and  
ter take thy hound, for I goe my way, & wyth  
out saying farewell, she went home to her fre  
des. And Crantus was angrie & sorrowfull  
her departing, and Elope sayde to him. Pol  
seest thou well that thy wife that is gon loue  
thee not, but this little hounde abideth styll by  
thee. Crantus al heauy for his wyues depa  
ring, prayed her to returne, but it auayled not  
For the more a woman is prayed, the more  
she obstinate, and will do the contrary.

### How Elope made his Lady to come home againe.

**A**nd because Crantus was angrie for the  
departing of his wife, Elope sayde to hym  
master bee not angrie, for without praying I  
shal make her anone to returne & come again  
vnbidden. So that shee shall be more louely  
mecke and obedient to your commandements  
then euer shee was before. And then Elope  
went to the market, and bought Capons and  
many other poleyne, and as he bare them, pass  
sing the house where his mistres was, it hap  
pened that one of the seruantes of the house  
came out. And Elope demaunded of him. Haue  
ye sent

he sent nothing to the wedding of my Lorde:  
 so what wedding sayd the seruant: Unto the  
 wedding of Crantus sayde Elope, for to morrow  
 we he shall wedde a newe wyfe. And anon  
 the seruant went into the house, and sayde to  
 Crantus wife: Madame there be new tidings  
 what be they sayde shee, Crantus shall haue a  
 wyfe and bee maryed, and forthwith inconty-  
 nent she departed and came home to the house  
 Crantus crying. Now know I well y troth  
 and wherefore thou madest this great villaine  
 anger me, because thou wouldest take an o-  
 ther wyfe, but I shall keepe thee well therefro  
 as long as I liue shall neuer woman come  
 ere Crantus be thou sure. Then was Cran-  
 tus glad and ioyfull for to haue again his wyfe  
 and gaue Elope great thanke.

Howe Exantus sent Elope to the market  
 to buy the best meate he could get, and howe  
 he bought nothing but tongues.

And a little while after Crantus hadde hys  
 Schollers to dinner with him, and sayde to  
 Elope goe anone to the markette, and buye  
 of the best meate thou canst fynde. And  
 Elope went to the markette & thought in him  
 self, now shall I shewe that I am no fole, but  
 wise. And when Elope came to the market, hee  
 bought the tongues of Swyne & of Dren, and  
 dyght



## The lyfe

dight them with vineger, & set them on y<sup>e</sup> table  
 & the schollers said to Crātus, thy dinner is full  
 of philosophy, and Crantus said to Clop, bring  
 vs our meat, & Clop brought mo tongs arape  
 in an other manner, y<sup>e</sup> is to wit, with garlike  
 onions, and y<sup>e</sup> schollers said these tongs be well  
 dressed, for one differeth frō an other, & Crantus  
 bad Clop bring other meate, & Clope brought  
 yet forth tongs, then were y<sup>e</sup> schollers angry,  
 sayd, wilt thou alwayes giue vs tongs, & Cran-  
 tus al angry in his courage, said to Clop, what  
 other meat hast thou ordeined for vs? & Clop  
 said none other, & Crātus said to Clop, a great  
 headed villain said I not to thee y<sup>e</sup> thou shouldest  
 buy of y<sup>e</sup> best meat y<sup>e</sup> thou could finde, so haue  
 said Clop, & thanked be God that here is a phi-  
 losopher for I wold fain know of y<sup>e</sup> philosopher  
 what is better then a tong, for certainly al an-  
 al doctrine, & all philosophy, be notified by the  
 tong, wout which, could be no ioy noz companion  
 among men, for by it y<sup>e</sup> lawes are declared, by  
 it the good receine prayse, the euil rebukes, the  
 sorrowful comfort, the folish instruction, y<sup>e</sup> wyl-  
 men knowledge, & finally the greatest parte  
 the life of mortal men is in the tong, and ther-  
 ther is nothing better then y<sup>e</sup> tong, noz nothing  
 more swete ne better of sauor, ne more profit-  
 ble to men. When sayd the schollers, thou dost  
 wrong to be angry, for Clop sayth right well  
 And after al these wordes, they rose from y<sup>e</sup> table

and on the morow after, Crantus excusing  
 himselfe of theyr course fare, desiring them to  
 come againe to supper, & they shold haue other  
 re. And Crantus said to Ellop in the pzelesence  
 of them that were there, go to y<sup>e</sup> market & buy  
 the woꝛst meat that thou canst finde, for all my  
 friends shal sup here with me. And Ellop with  
 out troubling of himselfe, went into y<sup>e</sup> butchery  
 and bought againe tongs, & dight them as he did  
 befoze, & when they came to supper, he serued  
 them with tongs as he did befoze. And y<sup>e</sup> schol-  
 lers said, we be come againe to tongs: & because  
 the schollers were not pleased, Crantus said to  
 Ellop, thou great headed villaine, said I not to  
 thee that thou sholdest buy the woꝛst meat that  
 thou couldest find: so haue I done sayde Ellope,  
 what is woꝛse or moze venimous then an euil  
 tongue: by y<sup>e</sup> tong men be perished, by y<sup>e</sup> tonge  
 they come into pouerty, by the tong citties bee  
 destroyed, by the tonge commeth much harme.  
 Then sayde one of them y<sup>e</sup> sat at the table, Cr-  
 antus if thou set thy mind vpon this scule, bee  
 thou all bzing thee out of thy wit, for hee sheweth  
 well by his fashions that he is knauish, for like  
 as he is disfiguremed of his body, so is he of hys  
 conditions. And Ellope said to him, thou art a  
 make bate, for thou makest strife betwixt the  
 master and the seruant, and weneest thou to bee  
 moze curious then other? And Crantus for to  
 haue cause to beat Ellop said, a great headed vil-  
 laine

## The lyfe

layne because thou callest the Philosopher curious, goe get me a mā that careth for nothing that is to say, one that is nothing curious and diligent

Howe Esope founde one that  
cared for nothing.

**E**Sope departed and went out of the place beholding here and there, if hee could find any man that was not curious ne cared for nothing. Hee went abroade, and spied a great villaine sitting vpon a block wagging his legges and whistling with his mouth, to whō Esope sayde, My Lord desireth thee to come and dync with him, which anon arose without saying any word, and entred into the house with Esope, and not saying God speede you, sat downe at the table. And Crantus sayd to Esope what man is this? Esope said to him a man that careth for nothing. Then Crantus sayd to his wife secretly, to the intent that we may auenge vs on Esope, & beat him wel sayre loue, do that I bid you. Then he said a loude, dame put water in a basen and wash this pilgrims fete, for he thought y<sup>e</sup> villain would not haue suffred it but to haue refused it for shame, and the shoulde he haue had cause to haue beaten Esope. Then the Lady toke water and put it in a basen, & began to wash the villaines fete. And how be it

at she was his Lady, yet the villain thought  
 his Lord wil do me some worshipp, & suffered  
 to wash his feet without saying any worde  
 And Crantus sayd to his wyfe, dame giue him  
 drink. And the villain said to himself, it is well  
 worthy that I drinke first, and he toke the peece  
 and drank as much as he might. And Crantus  
 ke the platter with fish and set it before him  
 and the villaine strayned no curtesy, but ate  
 euery morsel. And Crantus said to the cooke  
 this fish is not well drest. When Crantus com-  
 manded the cooke to be beaten. And the villaine  
 said to himselfe, this fish is well dight, and the  
 cooke is beaten without cause, but I care not so  
 long as I may fill my belly, and I shal alway eate  
 and say nothing. And Crantus sayde to the  
 cooke bring in the tarte, and incontinent as the  
 tarte was brought, the villaine brake it in pee-  
 ces, and without any wordes he began to eate  
 thereof. And Crantus beholding him holwe hee  
 called the cooke, and said this tarte is euill  
 made and hath no labour. And the cooke sayde  
 I made it, it is wel drest, and if it bee none  
 good, the blame is not in me but in thy wife  
 And Crantus saide: When if my wyfe hath  
 eate it I shall bren her all quick, and byd his  
 wife she should not aunswere, because he shold  
 the cause to beate Esope, and then sayde Cr-  
 antus to one of his seruantes. Goe fetch some  
 faggots and bushes to brenne my wyfe, and this  
 sayd



## The lyfe

said he, to see if the villaine wold arise to ke  
 her from brenning, and the villain said to h  
 self, this man wil bzen his wise without cau  
 Then he sayd to Crantus, sir if thou wilt b  
 thy wise, abide a little while, & I shall go fe  
 my wise in the fields, and bzen them both to  
 ther. And when Crantus heard these wordes  
 maruailed much & sayd, verily this man care  
 for nothing. And then hee sayde to Clope, th  
 hast vanquished me. But now let it suffice th  
 fro henceforth if thou wilt serue me truly th  
 shalt some returne into thy liberty, and C  
 sayd to him, I shall serue thee so that thou w  
 neuer better serued, & 3. dayes after, Crant  
 sayd to Clope, go and loke if there be much p  
 ple in the baine, for if there be none I will g  
 there and bathe me, and as Clope went by  
 way, he met with y<sup>e</sup> Iudge of the city, & he ca  
 he knew him he said to Clop, whether goe  
 great head? and Clope said to him I wot n  
 Because he wende he mocked him, the Iud  
 commanded him to prysen. And as he was  
 he said to y<sup>e</sup> Iudge, loe I said to thee wel th  
 wilt not whether I went, for I supposed th  
 thou wouldest not haue put me in prysen. A  
 the Iudge began to smile, and said to them  
 led him, let him go. And as Clope went to  
 baine, he saw a great company of men wh  
 were there leaping, and there lay a stone at  
 entry doze at which they stumbled & hurt th

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And there was one y entred in and stum-  
 bled to the ground, and anon he toke it away because  
 he thought there should no more be hurt therat. After  
 that Esope returned home to his master Crantus,  
 he said y there was but one man in the baine  
 that Crantus said to Esope, take such thinges  
 as is needeful for vs, and let vs go to the baine,  
 when they were come to the baine, he saw  
 a great company, and sayd to Esope: howe art  
 thou worthy to be beaten, for thou saidst to mee  
 that there was but one man, and there be more  
 than an hundreth. And Esope said to him, ther  
 was but one man, & if thou wilt here me y shalt  
 knowe that I say troth, for that stone that thou saw  
 at the entry of the baine, all that passed by  
 stumbled at the stone, and none was so wise to  
 take it away but this one man, & therefore I  
 becaused that there was no man but he, for all the  
 other be but children and ignorant. And Cran-  
 tus sayd to him, thou hast wel excused thee, and  
 Crantus found no cause to beate Esope.

Of the answer that Esope made  
 to his master.

After that Crantus had washed hym, he  
 returned homeward, and as he went hee  
 enlarged his belly, and eased him by the way  
 Esope was beside with a paylefull of wa-  
 ter. And Crantus sayd to Esope, wherefore is it  
 that

## The lyfe

that when a man hath eased him & purged  
belly, that he loketh vpon the ordur therof,  
Clope answered him and sayd. There was  
time past a philosopher that oft purged so  
belly, & for feare that he should leese his sciens  
allway loked & beheld if hee voyded it wyth  
filth or ordur when he had purged his belly  
euer after men loked when they purged the  
bellies what they voide, but thou oughtest  
to doubt therof, for thou hast no wit ne sciens  
to lose, for to a foolish demande belongeth a  
foolish answer. And on the morrowe next folow  
ing as Crantus was set at the table with  
freendes, holding a peece of wine in his hand  
hys hand shooke for feare of the questions the  
men asked of him. And Clope sayd to him  
after, Dionisius saith that the good wine hath  
vertues, the first is voluptuosity, the second  
gladnes, and the thirde is, that it maketh  
fooles, and out of their wits, wherefore I pray  
thee let vs drinke & make good chere, & because  
that Crantus then was almost drunke (for  
had well drunken) he sayd to Clope. Holde thy  
peace for thou art counseller of hell, I shall  
uenge me on thy selfe.

How Crantus promised to drinke all the  
water in the Sea.

**A**nd then anon the schollers sayde that  
Crantus had drunke enough, and was cha

with ouermuch wine, and sayd to him, nay  
 after, I aske of thee if a man might drinke all  
 the sea, wherfore not sayd Crantus, I my selfe  
 will drinke it wel. Then said the scholler again.  
 If thou drinke it not, what wilt thou leese?  
 Crantus said my house, I am content said  
 the scholler, and against thee I shall lay an  
 hundred wines on the bargaine, and this don, eche of  
 them gaue for their pledges their signet of gold &  
 then went home. And on the morow as Cran-  
 tus was risen vp out of his bed, and sawe that  
 he had lost his ring of his finger, he sayde to C.  
 knowst thou not where my ring is? I  
 know not said Clop, but wel I remember and  
 know for certainty that this day we shalbe put  
 out of our house, and why said Crantus: Clop e  
 said to him, rememberest thou not the bargaine  
 that I made yesterday at euen? What bar-  
 gaine said Crantus: Clop said, thou art bounde  
 to drinke all the sea, and for gage thou hast lefte  
 a ring of golde, and when Crantus hearde  
 these words, he was sore abashed, and sayd: in  
 what maner shall I drinke all the sea, this may  
 not be, for it is vnpossible, wherefore Clope I  
 pray thee tel to me, if it please thee, howe that  
 I may vanquish or breake this bargaine. And  
 Clop said, thou shalt leese. But peraduenture  
 I shall make that thou shalt well breake the  
 bargaine and the manner of it (sayd Clope) is  
 this, that when thine aduersary shall requyre



thee to fulfill thy promise: Thou shalt charge  
and commaund thy seruants that they buy  
a table and all such other things as is necessary  
to be vpon the riuage of the Sea, and make  
the butlers and seruants to abide there with  
thee, and before all y<sup>e</sup> company thou shalt make  
a peece to be washed & filled full of the water  
of the sea, & shall take it in thy hand, & pray that  
thy bargain may be declared before all the fellows  
of the ship, & say that thou wilt assure the promise  
well before drink as after, & thus shalt thou  
say to al y<sup>e</sup> fellowship. My lords of Samy, ye know  
how yester day at euē I made promise to drink  
all the water in the sea, but al ye wot well how  
many great flouds and ryuers come and fall  
into the sea, therefore I demand, and as reason  
is, that mine aduersary keepe and hold the ryuers  
that they enter not into the sea, and then  
I shall drinke all the water in the sea, and  
thy bargain shall be broken and vndon.

How Exantus excused him from his promise  
by the counsell of Elope.

**E**xantus then knowing that the counsell  
of Elope was well and good, hee was  
glad. His aduersary then came before Zenas  
one of the Cittye to tell and shewe the bargain.  
And prayed the Iudge that Exantus  
should do that which hee hath promised to do.  
And Exantus commaunded to all his seruants  
that

If they should beare his bed, his table and all  
 other things that were necessary to him vpon  
 the riuage of y<sup>e</sup> sea, and then before all the com-  
 ing he made a peece to be washed, and filled it  
 of the water of the sea which he toke in his  
 hand & said to his aduersary, declare we now  
 our bargaine, & Crantus then turned hym to-  
 ward the felowship & sayd, my Lords of Samy  
 I wot wel how many floodes & riuers enter &  
 come into the sea, & if my aduersary wil kepe &  
 hold them stil, so that they enter no more into  
 the sea, I shal drinke y<sup>e</sup> waters in the sea. And  
 they that were there began to say, Crantus  
 sayth wel. And then the aduersary said to Cran-  
 tus, my master thou hast vanquished me, wher-  
 fore I pray thee, that our bargaine maye be  
 broken. And Crantus said I am content. And  
 when Crantus was turned againe into hys  
 house, Esope did pray him saying thus. My ma-  
 ster because I haue holpen thee in thy neede let  
 me go free at my liberty and at large.

How Exantus founde cause to  
beate Esope.

Crantus then cursed him saying, great heade  
 yet shalt y<sup>e</sup> not escape free nor goe from me,  
 thou, see and behold before the gate, if thou  
 shalt espy two crows together, and then come  
 again and tell me, for the sight of two crows  
 the nigh the other is good fortune: But the

## The lyfe

seyght of one alone is euill fortune. And as  
Clop issued out of the house, he saw two crows  
vpon a tree, wherfore he some returned again  
and told his master. But as Crantus departed  
out of the house, the one fled away, then sayd  
he, a great head wher be two crows that thou  
sawest? and Clop sayde thus to him, as I went  
to fetch thee, the one flew away. And Crantus  
said a croke backed knaue and euil shapen, it  
euer thus thy maner to mocke me. But thou  
shalt thou not be quite, he commanded to vnder  
his clothes & to beat him, and as the men were  
beating him, Crantus was called to his dinner  
then Clop said alas how much miserable am I  
for I haue sene two crows, & yet I am beaten  
ten, and Crantus which saw but one, is called  
to delicious meats, and there is none to whom  
the birds be so contrary as to me. And when  
Crantus heard him, he much meruailed at y<sup>e</sup> great  
subtilty of his wit, he commaunded them that  
beate him, y<sup>e</sup> they should cease, & within a little  
while after, Crantus said to Clop, Goe thou  
dresse vs some meats for our dinner, for al the  
lords shal dine with me, and Clop went to the  
market & bought al y<sup>e</sup> he would buy, and when  
it was ready he brought it into the hall, & then  
he found his mistres lying on the bed sleeping  
he awaked her, and sayd, Madam if it please  
you, ye shall take heed of this meate. What if  
dogs and cats eat it not, for I must goe in  
th

catchin again, & she answered to him. Goe  
 where thou wilt, for my buttocks haue  
 when Elope had drest & made ready all  
 other meates, he brought them into y<sup>e</sup> hall, &  
 his mistres which slept still vpon her bed  
 buttocks toward the table, because shee had  
 that her buttocks had eyne, Elope went &  
 vpp her clothes, so that euery man might  
 her arse, and thus he left her sleeping.

How Exantus found his wife  
 all discovered.

So when Crantus and his schollers came  
 to dinner, they perceiued and saw bys wyfe  
 sleeping, her buttocks all bare and naked. By  
 great shame Crantus turned his face towarde  
 Elope, and sayd knaue what is this: and Elope  
 answered, By lord as I did put the meate vpon the  
 table, I prayed my lady that she would kepe it  
 from the doggs. And she answered that her  
 buttocks had eyne, & because I found her slee-  
 ping I discovered her buttocks, to the entent  
 that her buttocks, might the better see & looke  
 out, & then Crantus sayd vnto him, a shrewd  
 ruanant, oft hast thou payd me thus of suche  
 yes, what thing worse mayst thou do to mee,  
 when to mocke thus my wyfe and me also. But  
 the time shall come that I shall make thee dye  
 in euill death, and within a whyle after, Cr-



## The lyfe

Aeso  
F  
o  
p
 antus said to Cſop. Keepe & looke well that  
 ſoules enter into my houſe but onely the  
 ſoules and the Philoſophers. Cſop then went  
 and ſet him beſide the gate, and as one of  
 Philoſophers would haue entred. Cſope  
 gan to grone & ſayd, come in thou Dog, and  
 philoſopher wernyng that he had mocked him  
 al wroth & angry went from thence, and  
 did many other. But at the laſt came there  
 which was very ſubtil, to whom Cſope did  
 he had don to the other, and he that was wroth  
 answered him ſweetly, & then Cſop let him  
 & enter into y<sup>e</sup> houſe, & anon he went againe  
 his lord & ſaid to him. No philoſopher is come  
 to the gate but this one, wherefore Crantus  
 thought that all the other had mocked him  
 was wroth & angry. And on y<sup>e</sup> morow, as they  
 met with Crantus, they ſaid to him thus. Cran-  
 antus, wel thou mockedſt vs yeſterday. For  
 that kept y<sup>e</sup> gate caſt no vs a ſhroude looke, and  
 did call vs dogs, for the which things Crantus  
 was more troubled and angry then he was be-  
 fore. And anon he called Cſop and ſaid to him  
 Goe thou crokebacked, counterfetted and ſa-  
 charle, they whom y<sup>e</sup> ſhouldedſt haue receiued  
 with worſhip & great honour, thou haſt bit-  
 pered & mocked. Cſope answered to hym, thou  
 chargedſt & commandedſt me, that I ſhould  
 let none enter into thy houſe, but wiſe & ſa-  
 philoſophers, and Crantus ſaid, a falſe face art thou  
croo

all that rebuffed knaues, be not these sage and wyse  
the Philosophers. No certainly said Esope, for when  
en would they enter into thy house, they entred  
one of these like fooles went againe their way with-  
Esope saying of any worde, but this alone answer-  
and wisely, and therefore I repute & allow him a  
red him a wise philosopher, & the other as folcs, for  
and that he is he y taketh any light woord in anger.  
here on then al y Samiens & philosophers y were  
se did re approued y answer of Esope, & they mer-  
is wylded of y great wisdom which was in Esope.

him  
gaine  
w Esope found a treasure, and how Exan-  
tus made him to be put in prison.

And within a while after, as Crantus was  
him with Esope, beholding the great sepulcres  
as the Tombes, and the Epitaphes of auncient  
s. Esope which perceiued an arche that was  
Forth of a Colunne, vnto the which men went  
te, and to it by foure steps, he went thether, and  
Crantus without any consonance he saw letters wyrt-  
was by, and entituled after this forine following,  
to him B E O C T H C H. Esope called his master,  
and said to him. My Lorde, what betokeneth  
these letters? Crantus looked and behelde  
them well and a long while what they should  
signifie, and because he could not the significati-  
on of them, he said to Esope, tel me what these  
letters signifie, and Esope sayd, my Lord, yf I  
show thee a sayre treasure what rewarde shal I

## The lyfe

haue of thee, Crantus said, haue thou & god  
 rage for I shal giue to thee freedom & liberty  
 and the halfe of this treasure, and anon Clope  
 went downe the four steps, and so depe he d  
 ued at the fote of that Column, that he found  
 the treasure, which anon he gaue to his Lord  
 & sayd, My Lord I pray thee that thou wylt  
 to me as thou hast promised, and Crantus sa  
 to him, or ener thou haue liberty and freedom  
 thou must learn me how thou knowst this  
 ence, for I repute & set by this science, & hold  
 to greater riches then to haue the treasure  
 philosophy denoteth & specifieth it by the letters  
 which be here writte in latin. descende grad  
 alios quatuor fodias et inuenies thesaurum au  
 And after Crantus told to him. Withe thou  
 so subtil, thou shalt not yet haue libertie, an  
 Clope sayd to him. Looke well what thou  
 for this treasure appertaineth to the King  
 onisius. And Crantus asked of him, and say  
 how knowst thou it, by y letters which signifi  
 fieth to vs, that y giue and take to the king  
 onisius the treasure which thou hast found  
 when Crantus heard him say, that y treasure  
 which they found, was appertaining to y kyng  
 Dionisius, he said thus, Clope, take the one  
 of this treasure & let no man know of it, Clo  
 then said to him. thou giuest it me not, but  
 that put & delued it here, giueth it to me.  
 Crantus said, how knowest thou that? Clo

answered, for the letters following, shewing &  
 signifying it, that is to wit, E. D. Q. I. T. A. the  
 which letters signifying in latin, Euntē dimit-  
 te quem inuenistis Theſaurū auri. And then  
 Crantus, goe we home, and there we ſhal  
 part it. How Exantus delivered him out of pryſon  
 and how Exantus promiſed him free-  
 dome and liberty  
 And as Crantus was turned again into his  
 houſe, from ſuch place where as Elop had founde  
 the treaſure in the treaſury before ſaid, he mar-  
 uailed at the wiſdome that was in Elop. But  
 for the liberty and freedom which he demaun-  
 ded, he was angry, and breathing, and ſayde, the  
 tongue of Elope made him to be put ſaſt in pry-  
 ſon, and Elop ſayd, thys is a fayre promiſe of a  
 philoſopher, thou knoweſt well how thou pro-  
 miſedſt to me liberty, & in the ſtead of freedom  
 thou put me in pryſon. And when Cr-  
 antus heard him ſo ſpeake, he reuoked & chan-  
 ged his ſentence and made him to be delivered  
 and after ſaid to Elop. If thou wilt be put to  
 liberty, holde thy tongue in peace and accuſe  
 me no more. And Elop ſayd, as what ye will,  
 or wilt thou or no? & ſhalt put mee to my li-  
 berty, that ſame time beſel a meruailous thing  
 within ſuch city of Samy. For as men plaid their  
 in the common and publike playes, as yet at thys  
 may be accuſtomed to do in many good cities, an  
 Eagle



## The lyfe

Eagle sodainly flew though all the company of  
the people, & toke and bare away with him the  
ring and seale of the soueraigne and pmissaunce  
of all that citty, and let it fall in the pit of a man  
which was in liberty. for the which dede and  
token all y people of Samy was greatly mar-  
ueiled, and then arose a great rumour in y cit-  
ty among y people. For much they were doubt-  
ful of some persecution, and wist not what the  
thing might signify, wherefore they were in  
great doubt & in great heauines, & therfore in-  
continent they came toward Grantus, as to  
him which they behelde for y most sage & wyse  
man of al y citty of Samy. & demanded of hym  
what this maruaile signified, & also what thing  
might befall therof. Grantus was ignorant, &  
knew not y signification of this maruaile. wher-  
vpon he demaunded of the people time & space  
for to giue herevpon an answer. Grantus then  
was in great heauines and dolour, because hee  
wist not what thing to say, & Esop which saw  
him so heauy and full of sorow, demanded of  
him & sayd, why art thou so heauy in thy coun-  
tenance? leaue sorow and take with thee ioy &  
gladnes, giue to me the charge or aunswere to  
the Samiens, and to moche thou shalt saye to  
them these words. My lords of Samy I am no  
diuine, ne interpreter of y meruailous thinges  
that be to come, neuertheles, I haue a seruant  
in my house, which as he sayth, can tell such  
things,

things, if it please you I shall make him come  
 before you, and then by my counsel, I shall sa-  
 tisfy all the felowship, thou shalt therefore re-  
 maine and haue worship, glory, and profite, and  
 I cannot satisfy them, thou shalt be deliuered  
 of great infamy and shame, and I shalbe rebu-  
 sed and put to great shame. The Crantius ha-  
 ving his trust in the words of Elope, went on  
 he followed to the great place of Samye, and  
 assembled there the people, & went vp a bygh  
 where as the Iudge was accustomed to sit, &  
 that which he had learned of his seruāt Elope  
 he declared there before y Samiens, the which  
 things by him rehearsed and laide, prayed him  
 that he wold make his seruānt to come nere  
 before them. Elop came anonie thether, and as  
 he was before all the company, al the people of  
 Samye looked and beheld him with great mar-  
 uille, because he was so counterfeited and cro-  
 ked of body, & sayd loke heere is a fayze person  
 able to be a sure diuine, and went and moked  
 with him. And Elop, then being on the hyghest  
 part of al that place, began to make a token or  
 signe with his hand vnto all the people of the  
 Samiens, to the end that they shold hold theyr  
 peace, and keepe their silence among them, and  
 said to the in this manner. My Lords, for what  
 cause laugh ye and scoorne me of my forme, and  
 know not, that men must not looke in the face  
 of a man to see and beholde, of what figure, or  
 fourme

fourme that he is of, but only to know his wife  
dome. Also men ought not to take heede of the  
bessel, for oft a foule vessel is full of good wine,  
and that when y<sup>e</sup> Hanniens heard these wordes  
they said to Clope. If thou canst giue vs good  
counsel for all the welth of the common people  
we all pray thee that thou wilt do it.

And then Clope hauing confidence and trust  
in his wisdom, said thus. Nature and kinde of  
the which commeth all good, hath this day sette  
and put debate & strife betwene the Lord and  
seruant, for he that shall vanquish, shall not be  
payed nor rewarded after this desert, for if the  
lord get y<sup>e</sup> victory, I that am his seruant shall  
get no liberty as right requireth, but I shall be  
beaten, and cursed and imprisoned, wherfore  
ye will that I giue you good assignment  
that, that ye demaund, I aske and require, that  
that ye do make me free, and set me again in  
my liberty, to the intent that with trust, confi-  
dence and aduacitie, I may speake to you, and  
I promise & enforce you, that I shall shewe you  
by signification and vnderstand plainly to you  
profite of this gett anger of mine.

And the people said with an equal voice, he as-  
ked a thing reasonable and to be, wherfore Cra-  
ntus shall make him free, and giue to him his  
liberty freely, as reason is. Which thing when  
Crantus heard, he refused to do. And the Lord  
of the authority publike said vnto him, Crantus

as, if thou wilt not obey to thy people I shall  
by mine authority take him out of thy seruice,  
and that humble thy self to the temple of Iuno.

Howe Esope was restored vnto his liberty by  
the wyll of his master Exantus.

And because that Crantus was required of  
all his freendes that he should restore and  
settle Esope into liberty, sayd to Esope, howe be  
it that it is not by my good will I giue to thee  
liberty. And anon he y made y proclamations,  
went into euery place where such proclama-  
tion should be made and proclaimed. Crantus  
hath gyuen free liberty to Esope. And when  
this was don, Esop went into the mydd of all  
the felowship, and made a signe with his hande  
that euery one should keepe peace & silence, and  
after said. By Lords of Samy, the Eagle which  
king aboue al other birds, as the kinges bee  
aboue all people, this bird hath taken away the  
seal and seale of your gouernour, this betoke-  
th and signifieth that a kyng shall demaunde  
and aske your liberty and destroy your lawes.  
And when y Samiens heard these words, they  
were abashed, and anone came a pursuante  
with letters and demanded after the signet of  
the Samiens. This messenger was brought be-  
fore the counsell of the towne, to whom he pre-  
sented his letters containing the sentence fol-  
lowing



## The lyfe

Aese
Y
 Iolwing. Crassus king of Lindians to the Senate and common people of Samy greeting  
 commanding you, that you do to me obeisance  
 and pay me tributs, which if ye refuse to do  
 I shal put you to death and breyn your towne  
 wherof the Samiens were abashed, & for fear  
 wpylling to obey vnto him. But neuerthelesse  
 first they went to Clope, and prayed him to sa-  
 therof his sence, the which saide, My Lordes of  
 Samie, how be it that I would ye inclyned to  
 obey y<sup>e</sup> king of Lindy, neuerthelesse, to the in-  
 tent that I may counsel you y<sup>e</sup> which is neede-  
 ful, and for y<sup>e</sup> publike welth and proaite, I doe  
 you to know that fortune in this mortall lyfe  
 sheweth two things, & two manner of wayes  
 The one is liberty, whereof the beginning is  
 hard and difficult, but the ende of it is good  
 swete, and facile. The other way is seruitude  
 wherof the beginning is facile, but ende there-  
 of is sharp, bitter and hard. And when the Sa-  
 miens heard these words, knowing that it be-  
 houeth to the common and publike wealth, be-  
 held and toke aduise of the sentence of Clope  
 and said altogether. Because y<sup>e</sup> we be in liber-  
 ty, we wil not be seruants to any man, & with  
 this answer sent againe y<sup>e</sup> messenger to Cras-  
 sus. And when the king heard this answer, he  
 was wroth and sorowful, and gathered all hye  
 men of warre, and also all the nobles and gen-  
 tils of his Realme & made a great army for to  
haue

he haue destroyed the Samiens, the which thinge  
e might haue bzought about, had not his mes-  
enger ben, which sayd to him Myght dæere sir  
soueraigne Lord, thou maist not be auenged  
in the Samiens, so long as they haue Elope  
with them, which in all their affaires & deedes  
helpeyth & counselleth them, wherfore it is ne-  
cessary that thou sende an Ambassadour to the  
Samiens, that they shall send to the Elope,  
and that thou shalt pardone and forgyue them  
their trespass, for if thou maist haue Elop, they  
of Samy be in thy hands. And the king sodain-  
ly sent an Ambassadour to them of Samy, the  
which Ambassadoz applyed and set their wits,  
shew vnto the Senate of Samye, the will of  
their Lord Crassus, and sayd that they shoulde  
send Elope to their Lord Crassus. And when  
Elop vnderstode what the king demaunded,  
he sayd to the Samines, My Lords it pleaseyth  
me well to goe towarde the king, but befoze I  
goe, I wyl tel you a fable.

Howe the wolues sent their Ambassa-  
dour to the sheepe.

A time when beasts could speake, the wol-  
ues made warre against the sheepe, and be-  
cause the sheepe might not keepe them, ne holde  
against the wolues. They demaunded helpe of  
the dogs, by y which the sheepe made y wolues  
to

to turne backward.

And because the wolues could not might n  
get, nor haue any pray, ne win nothing by  
the shepe, because of the dogs that kept the,  
the wolues on a time sent an inballadoz vnto  
the shepe, for to haue perpetual peace with  
and for to haue peace, the wolues went and  
maunded that for to eschewe all suspicion,  
dogs should be taken to the wolues, or els de  
stroyed for euer. And y sheepe as soles, and  
to haue peace and concord, consented to the  
demand. And when all the dogs were slayn  
the wolues toke vengeance on the shepe, as  
peareth. When Esope reherled this fable,  
Samiens determined among themselves, th  
Esope should not goe toward the king.

How Esope obeyed not the Samiens, but  
went toward the King.

**E**Sope obeyed not to the wyll of the Sam  
iens, but went with the Embassadors to  
ward the king. And when he was come to t  
Kynges Courte, the Kyng seeing that Eso  
was so disfourmed and counterfeyted of bod  
he was angry and wroth with himselte, a  
said with great maruaile. Is this same hee,  
the trust of whom, they of Samy, would n  
obey vnto me? Esope then sayde: A right dre  
Sir ar. King, certaynely I am not come to  
fore thy Maiesty by force, but of my god wyll.

I am come to thee, trusting so much of thy be-  
 gnitie that y<sup>e</sup> shalt heare what I shall say to  
 thee. The king gaue him audience and leaue to  
 say what he would, & thus he sayd. That other  
 was a man which chased the flyes, y<sup>e</sup> which  
 took a nightingale, & the nightingale sae,  
 that he would haue killed her: sayd to the  
 Faulkener, I pray thee that thou without cause  
 wilt not sleigh me, for to no body I do no harme  
 danger, for I eate not the corne, with my  
 shennes I hurt no body, but giue solace & ioy to  
 them that go by the way with my song and  
 as a vice, and of me shalt thou haue but only a lit-  
 tle carcas. And when the Faulkener heard the  
 words, he let her goe, where-  
 the right deere sir, I pray thee that thou with-  
 out cause wilt not sleigh me which am nought &  
 but nothing worth, for to no body I do no harme,  
 also would I do. And for y<sup>e</sup> delight & feeble  
 of my body I may not do, but I can speake  
 and say things which be profitable to thee that  
 in the mortall life of this present worlde.

The king then maruailed and was moued  
 pittie, and sayd to Elope. I gyue not to thee  
 life, but fortune gyueth it thee, and if thou  
 haue any thing of me, aske it and it shall  
 be granted and giuen to thee. And Elope sayde,  
 right deere sir, I aske nothing of thee, but onely  
 that thou giue me the tributes of the Samy-  
 s. Well sayd the king, I am content. Then



## The lyfe

knéeled Esop & said to the king : Sir, I thanke  
regard you much, & after y<sup>e</sup>, he composed the  
bles which be w<sup>r</sup>itten in this boke, & to y<sup>e</sup> kyn  
he gane them, & demanded of him the letters  
the gyft, for the remission of the tributs of t<sup>he</sup>  
Samiens, the which he deliuered to him, b<sup>y</sup>  
the kings cōmandement, & with his good wyll  
and many other great gyfts. And Esop the  
toke leaue of the king, and returned to Sam

### How Esop returned to Samy againe.

**W**hen Esop was arriued into Samy, the  
Samiens receiued him wo<sup>r</sup>shipfully and  
made great ioy at his comming, And Esop com  
manded the people to be assembled together a  
a certaine day in the place. Then when Esop  
was set in the seate, and receiued and read the  
royall letters, how the King Crassus remitte  
& forgaue to them y<sup>e</sup> tributes. After this Esop  
departed from Samy, & wold goe sport himse  
through many regions, natiōs, & cities, geyng  
ensingments by hystories, & fables to be mo<sup>r</sup>ta  
men. He came to Babilō, & because he did shew  
there his sapience, he was receiued, & wo<sup>r</sup>ship  
fully feasted of Lycure King of Babilon. And  
that tyme the kings did sende the one to the o  
ther, plaies, & problematiks. & such other plea  
sants for their disports. And he which coulde  
not interpret the, sent tribute to him that sent  
them

them. And because that Esope coulde well inter-  
 pret them, he taught to the king of Babilon the  
 manner of it, and sithen he composed there many  
 fables, which the king of Babilon sent to other  
 kings. And because they could not interprete  
 them, they sent many tributs to the King of  
 Babilon, wherfore the realme was enlarged &  
 filled of many great riches. And after that, be-  
 cause Esope had no yong childe, he adopted a  
 noble yong child to be his sonne, the which he  
 presented to the king, and he receiued him, as  
 he had ben his own son which child was named  
 Enus. This Enus within a little while after  
 medled with the chamberer of Esope, which he  
 held for his wife, & knew her bodily, & because  
 he was greatly in doubt y Esope would auenge  
 him, he accused Esope towarde y King of crime  
 of high treason, & composed false letters, shew-  
 ing by the to y King, howe by the fables which  
 he sent here & there, he had betraied him. And  
 that he had conspired his death.

How the king commaunded that Esope shoulde  
 be put to death, and how he was saued.

The King Lyceus beleueing and giuing cre-  
 dence to the accusation made against Esope,  
 was greatly wroth, and commaunded Ho-  
 zopys Seneshall, that Esope shold be put to death.  
 And Ho-roppe seeing that his sentence was

## The lyfe

not lost, kept Olope secretly within a sepulchre  
& all his goods were given to his sonne which  
had accused him. And within a long while  
after, Pactanabus which was King of Egypt  
wearing that Olope had bene put to death and  
the common renoume or talke was, sent a pro-  
position problematike to Lycure, King of Baby-  
lon, the which containeth this that folloved  
Pactanabus King of Egypt sent greeting to  
Lycure King of Babylon, because I would  
edify & build a tower the which shall not touch  
heaven ne earth, I pray thee that y<sup>e</sup> wylt sende  
me masons for to make up the sayd tower, and  
this prayer be accomplished, I shall give to thee  
the tenth tribute of all my lands and Realmes.  
And when the king of Babylon heard thys de-  
maund, he was greatly troubled & wroth, and  
thought how he might satisfy & give answer to  
this question. And then he called to him al hye  
sages for to have the solution of the said ques-  
tion. And because that none of them coulde make  
solution, the king was more angry the he was  
before. And for the great sorow that hee took  
therof, he fell downe to the ground, and sayde:  
Alas I am miserable and mischant that have  
lost the crowne of my realme. Cursed be he by  
whom I made Olope to be put to death.

And when Dorop the Seneschall knele, the  
great anguish and sorow of the King, he sayde  
to him. Right deere sye take no more sorowe in  
affliction.

in thy hart, but pardon and forgyue  
 me, for I made not Esope to be put to death as  
 thou commandedst me, for well I wist that yet  
 thou shouldest haue neede of him, and doubting  
 to do against thy maiesty. At then that time  
 this day I haue kept him in a sepulchre, and  
 when the king heard these words, hee was ve-  
 ry glad, & anon he rose from the ground where  
 he lay, and went and embraced hys Seneschall,  
 saying, if it be so that Esope may be founde on  
 the earth, during my life I shall bee bounde to thee,  
 and therefore I praye thee if it be so, let him  
 come to me anon.

Now Esope was brought before the king, and  
 how the king commanded, that he should  
 be put in his fyrst offyce or  
 dignitey.

Esope was brought before the king, which  
 fell downe to the kings feete. And when  
 the king saw that Esope was pale and so afflic-  
 ted, he had of him great pittie. And commanded  
 that he should be taken vp and clothed of new.  
 And when Esope was upon his feete, he came  
 before the king & ful meekely saluted him, and  
 demanded of him the cause why hee had bene  
 in prison. And the king sayd to him that  
 the adopted sonne Enus had accused him. And  
 the king commanded that Enus should be  
 punished of such payne as those that deuyseth



## The lyfe

and imagineth the death of their father to dy  
 But Elop prayed the king that he woulde fo  
 giue him, and then the King shewed Elop th  
 question of the king of Egip. And when Elop  
 had seene þ letters, he sayd to the king. W<sup>2</sup> y  
 & send againe this sentence to þ kyng of Egip  
 giuing to him this answer. That after t  
 wynter shalbe passed and gon, thou shalt sen  
 vnto him workmen for to build & make vp by  
 tower, & thus he sent his ambassadours to th  
 king of Egypt. After this þ King made all th  
 gods of Elop to be restozed vnto him, and to  
 put in his first dignity, giuing vnto him auct  
 rity & might to punish his sonne after hys w  
 But Elope beningly receiued againe into h  
 house his adopted son, and sweetly chastised  
 corrected him, & sayd, My sonne, keepe you  
 commandements, & take & put them in thy  
 rage, for we giue wel counsaile to other, but  
 vs we can not take it, and because that thou  
 an humaine man, thou must be subiect to fo  
 tune, and therfore thou shalt first loue God,  
 keepe thy self fro þ wrath & anger of thy kin  
 and because that þ art an humaine man, ha  
 a care & solitude on humaine things. For  
 punisheth þ wicked folk, and also it is no  
 uely thing to do any body harme, but shew  
 self cruel to thy enemies, to thend þ of th  
 not cōdemned, & to thy friend make ioyful  
 place & good chere, to thend that þ maist ha

to dye surer their help & good wyl, for y oughtest  
 to desire prosperity & welfare, to thy frēdes,  
 to aduersity to all thine enemies, thou mayst  
 keepe faire to thy wyfe, to the intent that shee  
 like none other man. For because a woman is  
 much variable and mouable as men flatter and  
 flatter saye to her, she then is lesse inclined to  
 to any euill. Keepe thee well from the fellow-  
 ship of man too much cruell, for howe be it that  
 to haue good prosperity, yet he is myserable.  
 all the top thy eares, & keepe and hold wel thy tong,  
 and to keepe thee frō much talking, & haue none enuy  
 of other mens goods, for enuy letteth the enuy-  
 es wyse, haue care & regard ouer the family, or me-  
 into thy, and y thou be loued like a Lord, haue shame  
 sed and thy self to do against reason, & bee not negly-  
 ou ment or retches to learne every day. Tell not  
 thy counsaile to thy wyfe, spend ne waste not  
 but thy goods wilfully, for better it is to a man to  
 oue his goods after his death, then to be indy-  
 to forēt & a begger in his life. Salute ioyfully such  
 as thou meetest by the way, for the Dog ma-  
 kineth with his tayle feast & chēre, to them that  
 haue knoweth by the way, worke no man, neuer  
 cease thy sapiēce, & all that thou borrowest gyue  
 to haue againe with good wyl, and they which thou  
 to maist well help, refuse the not, keepe thee from  
 y ill company, and thy affayres or busines  
 to thy frēds, & beware that thou do no  
 thing wherof thou maist repent thee after.

## The lyfe

and when aduersity shall come to thee, beare  
patiently. Lodge and harborow them that be  
vnprouided of lodging. A good word is mede  
cine against y vices. Certainly he is wel happy  
that may get to him a good frend, for nothing  
is so secretly kept but once it shalbe knowne.

Howe that Enus departed from Esop and  
went and killed himselfe.

**A**nd after great admonishments and tea  
chings. Enus the sonne of Esop depa  
ted from the company of Esop saying, that vn  
iustly without a cause he had accused him; he  
was full of heauines & sorrow, and went vp to  
the top of y high mountain, & from thence dy  
cast himselfe downe to the foote of the hil. And  
thus wilfully he brake his bones, & killed him  
selfe, as he that ever had kept euill rule and  
misgouernance, for of euill life foloweth euill  
ende. After this Esop commaunded to the  
faukeners that they should take four yong E  
gles, which were yet without their nest. And  
when Esop had the, he accustomed and taught  
them to eat their meate high & low, and each  
of them had to their serte two children fastned  
& bound, and as the children lift vpward, made  
their meat to come downward, the yong Egls  
in likewise followed vppe and downe to take  
their meate. And thus these thinges dyest and

made

deare made, and that the winter was gone and past,  
 that he Elop took his leaue of the king of Licure and  
 mede with his Egles and childzen went into Egip.  
 happend when Elope arriued and came befoze the  
 othing of Egypt, the kyng seeing that Elop was  
 wne, lockbacked, and cousterfeited of body, thought  
 himselfe that he was but a beast, and y<sup>e</sup> the  
 and king of Babilon mocked him & his person, for  
 considered not, that a foule vessell might bee  
 full of right good wine. For men may not one-  
 d feare take heede to the vessell, but to that which is  
 depared it. Elop then kneeled befoze the king, & right  
 at once humbly he saluted him. And the king sitting  
 ; he with his maiesty saluted him right graciously and  
 by tenningly, saying in this maer, how likest thou  
 e dyne and mine? And Elope answered, say thou  
 And thyself and seemest to me to be the Sunne, and  
 him thy men the sparkes of it.

and  
 euill  
 d the  
 g C  
 And  
 tigh  
 ach  
 tne  
 made  
 Eg  
 take  
 and  
 made

Now Elop made solution to the king of Egypt  
 d the upon the question which he sent to the  
 g C king of Babilon Licu-

And  
 tigh  
 ach  
 tne  
 made  
 Eg  
 take  
 and  
 made

rius.

When the king heard the answer of Elop,  
 he much marvelled that he was so subtil  
 his answers, and sayd to him in this maner.  
 Eglsast thou brought with thee all them that shal  
 take with me and make by my tolwer, yea saide Elop.  
 and but first thou must shewe vnto mee the place  
 where,



## The lyfe

wher as thou wilt haue it. The king the departed out of the palace, and set Clope in a fayre fild, & said, Seest thou this faire field, it is the place where I would haue my towler. Clope then to each corner of this field layd an Eagle with two children. The children belde & meaued vpward in the aire, and & Eagles began to fly after it, and then the children with an hie voice began to cry saying. Bring vs now clay, stone, brick, wood, & tyles, and we shall builde vpp the towler. And when the kyng saw this, he sayd to Clope, as by great admiration. How said he. haue ye men in your land which haue wings. And Clope said. many such we haue there. Then said the king to Clope. Thou hast banquished me by thy reasons & words, but I pray and requyre thee that thou wilt answere me vppon this question which is this. I haue made mares to be brought to me out of Grece, which cocey and bare hoxles by & helpe of the hoxles which be in Babilon. And Clope then answered hym. I will fir to morrow I shall giue you an answer vppon this question, and after that Clope was returned to his lodging, he said in this maner to his seruants. Make ye so among you, & ye get me a great Cat, and the seruants accomplished the will of Clope. Then Clope openly befoze the folke, made the cat to be beaten with rods, and as the Egyptians saw this, they ran anon after the sayd Cat for to haue taken him, but they might

The which feat don, the Egyptians  
 sent & shewed it to the king, and anone the  
 king commanded that Ellop shoulde be brought  
 before his person. And when Ellope was come  
 before his maiesty, the kyng saide to Ellope,  
 what hast thou don: wotest thou  
 that the God which is adored and worshipped  
 of vs is of figure and likenes of a Cat. For  
 certain all the Egyptians worship and adore  
 the Idoll made after the fourme and figure of a  
 cat, wherfore greatly thou hast offended. And  
 Ellop said thus to the king, Sir, this false and  
 vile beast on y<sup>e</sup> night last past, offended agaynst  
 the king of Babilon, for this beast hath slaine a  
 Locke which he much loued, because he sought  
 strongly, and sung on the houres of the night  
 And the kyng said to him: Ellope, I had neuer  
 beleued that thou should haue made so great a  
 trespassing before me. For it may not be that this  
 cat shold haue gon & come on a night fro hence  
 to Babilō. And Ellop smyling sayd to him, Sir  
 in such manner cometh and goeth from Ba-  
 bilon horses which the mares brought out of  
 Brēce, conceived & bare yong horses. And then  
 after these words said by Ellop, the king pray-  
 ed greatly the sapience of Ellope, and then the  
 kyng made more of him, and more worshipped  
 him then he did before. And anone on the next  
 morow after, the King of Egypt made all the  
 chiefest and greatest of his Philosophers, and  
 wisest

## The lyfe

Aes
 wisest mā in al his country to bee called before  
 him, the which he enformed of the great subtil-  
 ty & wit of Elop, and commanded them to go  
 to supper into his Court with Elop. And as  
 they were sitting at the table, the one of them  
 said thus to Elop. Thou must pardon mee, for  
 here am I sent to speake with thee. And Elop  
 answered, say what it pleaseeth thee, and he said  
 it is Gods will that no man should make any  
 leasings. And after an other said to Elop, there  
 is a great temple, in y<sup>e</sup> which is a Colume ryght  
 great, the which colume beareth & sustaineth  
 xii. citties, & euery city is couered with thirtie  
 great saile, vpon the which two women be euer  
 running. And Elope answered to him in thys  
 maner. The small & little children of Babylon  
 know the solution of this question. For thys  
 temple wherof thou speakest is y<sup>e</sup> heauen, and  
 the colume is the earth, and the xii. citties be  
 the xii. monthes of the yere, & the thirtie sailes  
 be the daies of the monthes, and the two which  
 euer run without ceasing ouer y<sup>e</sup> thirtie sailes  
 is to vnderstand the day and the night. Where  
 said the king of Egip to the Lords of the court  
 It is now right and reason that I sent tributs  
 and gifts to the king of Babylon. And anon one  
 of the sayd to the king, Sir we must yet make  
 to him another questio, the which is this, what  
 is that we neuer heard ne sawe: and the King  
 then began to say to Elope, I pray thee giue so-  
 lution

tion to this question. And Elope returned to  
 lodging, and fained to make an obligation,  
 the which he made to be written this y fol-  
 loweth, I Padanabus king of Egypt, know be-  
 lieve all men to haue borrowed of king Licure a  
 thousand marke of Gold, the which I Padana-  
 bus king of Egypt promised to pay to the sayd  
 king Licurinus within a certaine terme, which  
 then was past, the which cirograph or wy-  
 ting Elop presented on the morow folow-  
 ing the King of Egypt, which greatly meruailed  
 the wytyng, & sayde to the noble men of hys  
 court which were there present. Haue ye euer  
 he or hearde say y the King Licure had lent  
 me any mony or other thing? and the Lords  
 answered nay, Elop then said to them. If it be as ye  
 say to me, your question is assoyled, for now ye  
 heare & see that which ye heard me saue neuer.  
 And then they of Egypt said that the King Ly-  
 curus was well happy and fortunate, to haue in  
 his might and subiection such a subiect and ser-  
 uant as Elop was, and sent Elope againe into  
 Babilon with great gifts and tributes for the  
 King of Babilon.

Now Elop returned into Babilon and howe-  
 soeuer to be worshipped he did make a sta-  
 tute or Image of gold.

When



## The lyfe

**W**hen Esop was come before the kynge of Babilon, he told and rehearsed to him that he had done in Egypt. Wherefore the kynge commanded that in the worship of Esop, a statue or Image of gold should be set in the publicke or common place. Within a while after Esop had desire & wyll to goe into Grece, & asked leaue of the king to go thether, where the king was sorrowful, and Esop promised him that he should returne into Babilon, and that he should liue and dye with him, and the kynge graunted him leaue. And as Esop was going and walking throughe all the citties of Grece with worship, he shewed his sayings and fables in such wise, that he got worship, gloze, and was renowned and known throughe out all the land of Grece, & at the last he went come into the land of Delphy, which was the best prouince in all Grece. The citizens then of the city of Delphy by their enuy, mocked and dishonored Esop, and Esop said to them. Lords, ye be like the wood which is on the sea shore for when men see it a far, it seemes to be right great, but as men come nere it appeareth but a small thing, thus is it of you, for when I was far from you, I wend that ye had ben the best of all the land, & now I know that ye be the worst. And when the Delphians hearde these wordes they held a counsel together, & one of them said. Most wise lords, ye know wel enough how we

is man hath had great chere & gloz in al the  
 ties and places wher he hath bin, wherfoze,  
 we take not hede to our selues, he shall take  
 om vs our great authozity, and shall destroy  
 . And they then imagined together how and  
 what māer they might put him to death but  
 ey durst not attempt ne fall on him for the  
 eat cōpany of strangers which the wer there  
 within the city, neuertheles, as they espied and  
 w y one of the seruants of Elope made the  
 ales & other gere ready for to ride & departe  
 ence, they went & toke a cup of Golde out of  
 e temple of Apollo, and secretly put it into  
 e male of Elop, Elope then was ignozant  
 knew nothing of this treason, he departed  
 of Delphy. But he was not farre when the  
 yfozs ran after, and tooke with them great  
 yle & clamoz, and Elope sayd to them, Wy  
 yds why take ye me? and they said, ha these  
 celestial ornaments, crokebacked and sacri-  
 ge, wherfoze hast thou dispised and robbed  
 temple of Apollo.

w Elop was betrayed, and how he rehear-  
 sed to the Delphines the fable of the  
 Rat and the Frogge,

He which thing Elope denyed. And then  
 they vnbounde the male, in the which  
 e sounde the Cuppe of Golde, And they  
 went

went and shewed it befoze the people: And  
 slope considering and seeing y<sup>e</sup> way of their ma-  
 lice and wickednes, and knowing that he cou-  
 not escape, began to wepe and to make sorow  
 on his fortune. And one of his frends namyd  
 Demas, sawe Clop thus weeping, comforted  
 him, saying thus. Haue good courage & reioyce  
 thy selfe. And anon the Delphines went and  
 concluded together, that they as sacrilidg woulde  
 thy, to receiue vilanous death, shold take Clop  
 and make him to be led vpon a high mounta-  
 for to be throwne downe from the toppe of the  
 hill to the foote of it. When Clop knew the  
 sentence, he said to them, & rehearsed to them  
 this fable, for to withdraue the from their ma-  
 lice & said. When peace was among all beastes  
 the Kat and the Frog loued much each other  
 and the Kat called the Frog to come and dwell  
 with her. The Kat sayd to the Frog, eate of  
 meat which pleasest thee best. And as they had  
 eaten enough, the Frog sayd to the Kat, come  
 with me, and y<sup>e</sup> shalt be wel feasted at thy su-  
 per, to the end that thou mayst the better paye  
 the ryuer, thou shalt bind thy selfe to my foot.  
 The Kat was bound to y<sup>e</sup> Frogs foote, & anon  
 the frog leapt into the water & drew y<sup>e</sup> rat after  
 her, and as the rat was nere drowned, he sayd  
 to the frog. Wrongfully thou makest mee  
 suffer death, but they that abide on lyue shal  
 auenge this misdoe on thee. And as they were  
 the

And thus drawing y<sup>e</sup> one for ward & the other back-  
ward, a kite seing the debate & strife betwene  
them, toke them both together and cate them.  
In likewise ye make me to dye wrongfully,  
at Babilon and Greece shall aueng me vppon  
you. But yet for all this the Delphins did not  
goe Elop, but in steede of death they drewe  
and pulled him shroudly, and the best wise that  
could be defended & auenged himself against  
them.

### How Elop ended and died miserably.

As as Elope was thus fighting agaynst  
them; he escaped out of their handes, and  
went into the temple of Apollo, but all that pro-  
ued him nothing, for by force and strength  
they drew him out of the temple, and the they  
brought him where as they would haue him for to  
put to death, and Elop seeing him so vitupe-  
d, sayd to them in this wise. My Lords, dread  
me not; your God Apollo shall auenge mee  
of you, but notwithstanding for all that hee  
could say, he was brought to the place wher hee  
should die, and seeing that hee could not escape  
from them, hee began to rehearse to them this  
tale. There was once a woman which had a  
daughter which was a virgin and a sole. The  
mother prayed oft to her Gods that they wold  
C. gyue



## The lyfe

give to her daughter wit & reason. Her daughter was once in y<sup>e</sup> temple & heard what she said in her prayer, and anon the maid went into the field, and saw a man which filled a sacke with corne. She came and demanded of him what he dyd, and he said, faire daughter I put wit into this sack. And she sayd again to him. Alas my friend I pray thee that thou wylt put some wit into my body, and my mother shal pay thee for thy labour. And anon he took her and put his wit into her belly, & took her mayden head from her. And full glad she returned home to her mother, & sayd to her. mother I haue found a faire yong mā which hath put wit into me. The mother hearing these words, was full of sorrow, & said to her daughter. My daughter, thou hast recovered all thy wit, but the wit y<sup>e</sup> thou hadst, thou hast lost. Also to this he rehearsed another fable. There was a husbandman which from his youth vnto his old age, had ever been in the fields & neuer came into y<sup>e</sup> citty, he prayed his master y<sup>e</sup> he might once see the citty, & the master had him vpon a charet which was ayled & drawen with Asses, & said to him prick wel these Asses for they shal lead thee into y<sup>e</sup> citty, & after he had pricked them, there rose vpon a great tempest wherof the Asses were sore fouled, y<sup>e</sup> they lost y<sup>e</sup> right way & toke another way, & went & drew y<sup>e</sup> cart vpon a mountaine, because they could not see through y<sup>e</sup> great tempest they fel, both y<sup>e</sup> cart and

daugh- and all to the foote of the hill, and as the old man  
 he sa- we him selfe falling, he said to Jupiter in thys  
 into t- maner: O Jupiter if I offended thee, must I  
 e wy- therefore die so miserably? I am more angry of  
 that these foule and inutile Asles, by whom I must  
 et in- receiue death, the if they were faire & good ho-  
 las m- es. And in likewise it appeareth to me, for of  
 ne w- od men & iust I shall not be put to death, but  
 hee w- you which are euill and peruerse, & as they  
 nd p- ere all come to the place for to cast downe C-  
 n he- p, he told to the another fable in this maner.  
 me a man which was enamoured of his daughter  
 e fou- e which by force he deflowered, & she sayd vnto  
 o me- er father. O father, thou art a full euill man,  
 l of- at hast down to me much shame, for rather I  
 , the- ould haue suffered this crime of an hundred  
 y the- er men then of thee. Semblably it is of me,  
 sed a- I had rather suffer death of other men then  
 why- you. And then they threwe him downe from  
 be- e top of the hill, and thus hee died miserably.

ow the Delphins sacrificed to theyr gods &  
 dified a temple for to please them for the  
 death of Esope.

And after when Esope was put to death, it  
 fell that in theyr Citty, ran a great pesti-  
 dence and samyne, that they losse all theyr  
 d no- gts, and for thys cause they sacrificed to theyr  
 y can- d Apollo, for to please him for the death

## The Prologue.

of Olope, & because that vnjustly & wrongfully they put him to death, they made and edified a Temple, and when the princes & great Lords of Græce had tidings, how the Delphines put Olope to death, they came to Delphy, for to punish them which had put Olop to death.

Thus endeth the life of Olop.

And heere beginneth the Prologue of  
the first booke.

**R**omulus sonne of Tibere of the Citty of Antiquie greeteth. Olop a man of Greece subtile and ingeneous, teacheth in his bookes howe men ought to keepe and rule them wel. And to the end that he should shew the life and customes of all maner of men. He induceth the birds, the trees & the beastes speaking. To the end that man may know wherefore the fables were founde. In the which hath writtten the malice of euil people, and the arguments of Impzobes. He teacheth also to be humble, and for to vse woordes and many other fayre examples, rehearsed and declared hereafter. The which I Romulus haue translated of Græke tongue into Latine tongue the which if thou reade them, they shall sharpen thy wit, and shall geue to thee cause of ioy and myght.

The first fable of the Cock and the  
precious stone.



**A**s a Cock once did seeke his pas-  
ture on y<sup>e</sup> dunghil, he found a pre-  
cious stone, to whom y<sup>e</sup> cock sayd  
Ha fairestone & p<sup>re</sup>ci<sup>ous</sup>, thou  
art here in the filth, & if he that  
careth thee, had found thee as I haue, hee shold  
haue taken thee vp, & set thee againe in thy first  
state, but in vaine I haue found thee, for no  
thing haue I to doe with thee, ne good I may doe  
thee ne thou to me. And this fable sayd Esope  
vnto them that read this booke, for by the Cock is  
vnderstand the soole, which careth not for sapi-  
ence ne wisdom. Like as the Cocke by the  
precious stone, and by this stone is vnderstand  
this present booke.

Of the Wolfe and the Lambe.

**I**f the innocent & of the shewe. Esope re-  
hearseth to vs such a fable. Howe it was so  
that the Lambe & the wolfe both had thirst, &  
went both vnto the riu<sup>er</sup> for to drinke. It hap-  
ped that y<sup>e</sup> wolfe drank aboue & the Lambe be-  
neath. And as the Wolfe perceiued the Lambe  
drinking, he said with an high voice. Ha knaue  
thou hast troubled my Water which I  
would now drinke of. A my Lord sauing your  
life, y<sup>e</sup> water commeth from you toward mee



### The first booke.

**T**hen sayd the wolfe to the Lambe: hast thou  
no shame ne dread to curse me, And the Lambe  
sayd, my Lord by your leave. And the Wolfe  
said againe, it is not sire weekes past since thy  
father did as much. And y<sup>e</sup> lambe answered, y<sup>e</sup>  
was I not y<sup>e</sup> time bozn, and y<sup>e</sup> wolfe said againe  
vnto him, thou hast eaten my father. And the  
Lambe answered, I haue no teeth. Then sayd  
the wolfe, thou art well like thy father, and for  
his sinne & misdoede thou shalt dye. The wolfe  
then toke the Lambe and ate him. This fable  
sheweth y<sup>e</sup> euil man careth not by what maner  
he may rob & destroy the good & innocent man.

### Of the Rat and the Frog.

**N**ow it was so that the Rat went on  
grimage, & came by a riuer, & demaunded  
helpe of a Frog for to passe ouer, and then the  
Frog bound the Rats fote by her fote & swam  
in the mids of the riuer, & as they were there  
the Frog abode to the end that the rat should  
be drowned. And in this meane while, a boye  
perceiuing that, bare both away. And therefore  
foze he that thinketh decept, decept shal come  
to him.

### Of the Dog and the sheepe.

**O**f the menne chalenging which euer be  
seeking occasion to do some harme and  
damag

If the image of the good, Esope sayth such a fable.  
 Lamb sometime was a Dogge which demaunded of  
 Wolfe sheepe a lofe of bzead that he bozowed of him  
 nce the Wolfe answered that he had neuer none  
 red, y<sup>e</sup> him. The Dog made her to come befoze a  
 dge, and becaufe the sheepe denied the debte,  
 And the dog brought with him false witnes, that is  
 n sayd wit, the Wolfe, the Delaine, & the Sparra-  
 and for hake, and when these witnesss should be exa-  
 e wolfe named and heard, the wolfe sayd to the Judge,  
 s fable any certaine and remember well that y<sup>e</sup> Dog  
 manent to her a loafe of bzead, and y<sup>e</sup> Delain went  
 man and said he receiued it to pzeent my personne.  
 and the Sparrahauke said to the sheepe, why de-  
 niest thou that which thou hast taken and recei-  
 ued. And thus was the poze sheepe vanquished  
 and then the Judg commaunded her that shee  
 en thould pay the Dog, wherefoze shee should doo  
 away befoze the winter ber fleese & woll, for to  
 then say that, that she neuer had, and thus was the  
 oulde poze sheepe dispoyled. In such maner the euill  
 Ryt and hungry people, by their great vnfaithful-  
 here esse robbe and dispoyle the poze folke.

Of the Dog and the peece  
 of fleshe.

HE that desired to haue other mens goods,  
 hee ofte leeseeth hys owne. Whereof E-  
 sope rehearseth such a fable. In tyme past  
 C iiii. there

## The first booke.

there was a Dogg which went ouer a byrdg and helde in his mouth a peece of flesh. And he passed ouer the byrdg, he perceined the shadow of his owne selfe, and of his peece of flesh within the water, & he twening that it had been an other peece of flesh, soothwith he thought he haue taken it, as he opened his mouth the flesh fel into the water, & thus he lost it. And right so it is of many one. For when they thinke for to rob other they leese their owne proper good. Wherefore for the lone of a vaine thing, men ought not to leaue that which is certayne.

## Of the Cowe the Gote and the Sheepe.

**M**EN say commonly that it is not good to eate Plumes with his lord. As to the point it is not good to haue partage and deuision with him which is rich and mighty. Wherto Esop rehearsed such a fable. The Cow, the Gote and the Sheepe, went once an hunting, & toke wyth them, the Lion & chased an Hart, and whē they went to fetch their parts, the Lion saide to the. My lords I let you to wit that the first part is mine because I am your Lord. The second, because that I am stronger thē ye be. The thyrde because I ran moze swifter then ye did. And whosoeuer toucheth the fourth part, he shal be my moztall enemy. And thus he toke from the that

And therfore this fable sheweth that  
And pmore should not keepe felowship with the  
the shghty, for he is neuer saythfull to the pmore.

### Of the Theefe and the Sunne.

**A** man is changed by nature, but an euill  
man may wel haue a worse issue then him  
selfe, wherof Esop telleth such a fable. A theefe  
went to y<sup>e</sup> feast of his wedding, and his neighbors  
godden me wheras the feast was kept, and wo2ship  
me and bare honoz to the Theefe, & a wise mā  
saw that the neighbors of y<sup>e</sup> theefe were ioyfull  
and glad, he said to them. Ye make ioy & glad  
nes of that wherof ye should weepe, take heede  
then of my wo2des, and vnderstande your ioy.  
The Sunne would once be maryed, but al the  
motions of y<sup>e</sup> world were against him, & prayed  
the pmore Jupiter that he would keepe the Sunne from  
with wedding. And Jupiter demaunded of them the  
cause why they would not haue him to be ma  
ried. The one of them said to Jupiter, thou kno  
west wel how there is but one Sunne, and yet  
they bzenneeth vs all, and if he be maryed & haue  
many children, they shall destroy all kinde. And  
therfore this fable sheweth how we ought not  
to reioyce of euill felowship.

### Of the wolfe and the Crane.

**W**hofoever doth any good to the euill man,  
he sinneeth as Esop sayth, for of any good  
which



The first booke.

which is down to the euil, commeth no profite  
whereof Esope rehearsed vnto vs such a fable.  
A wolfe ate and deuoured a Sheepe, of whose  
bones he had one in his throte, which he could  
not haue out, & soze it greued him. Then went  
the wolfe, and prayed the Crane y hee would  
draue out of his throte the bone. And y Crane  
put his long necke into his throte, and drew  
out the bone, whereby the Wolfe was whole.  
And then the Crane demanded of him her pay-  
ment or salary. And the wolfe answered, thou  
art right unkind and can no good, rememberest  
y not what I might haue done to thee, soz when  
thou hadst thy necke within my throte, if I had  
would I might haue eaten thee. And thus it ap-  
peareth by this fable that no profit commeth  
him which is an euill fellow.

Of two Bitches, howe the one lodged the o-  
ther in time of lyttering.

It is not good to giue credite to the sayings  
of flatterers, soz by sweet words they deceiue  
the good folke, whereof Esope rehearseth to vs  
such a fable. There was a bytch vppon a tym  
which would faine litter, & be deliuered of her  
yong dogs, and came into the house or habitati-  
on of an other Bytch, and prayed her by sweet  
wordes, that she would lend her a place where  
as she might litter her yong dogs, and y other

profiteth her, her bed and her house, wening  
 her to do wel. And when the bitch had litte-  
 red her little dogs, the good bitch sayde to the o-  
 ther, that it was time that she should go and be-  
 come out of her house, and then the bitch & her  
 whelpes ran vpon the other, byt her, and cast  
 her out of her house. And thus for good, many  
 hath hurt & damage again, and so oft the  
 good men lose their goods by the deception and  
 treachery of euill and peruerse people.

### Of the Man and the Serpent.

That leaueth and helpeth the euill men  
 sinneth. For after that men haue done to  
 them some good, they hurte them afterwarde  
 as men say commonly, if ye keepe a man from  
 the gallowes, hee will neuer looue you after.  
 wherof Esop rehearseth to vs such a fable.  
 There was sometime a mā which found a Ser-  
 pent within a vine, & for the great winter and  
 colde, the Serpent was hard & almost deade for  
 cold, wherof y good Man pittied & toke & bare  
 him into his house, and layd her before the fire,  
 and so much he did, that she came againe to her  
 strength and vigour. And then she beganne to  
 creep, and whistled about the house and troubled  
 the good wyfe and the childe, wherfore thys  
 good man would haue had her out of hys house.  
 And when he thought to haue taken her, she  
 sprang

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the sprang about his neck for to haue strangled him. And thus it is of euill folke, which for the good don to them, they yeld againe euil, and receiue them which haue had pity on them. And therfore their felowship is neither good ne euill.

### Of the Lyon and the Ass.

**O**f them that mock other, Esop rehearseth such a fable, there was an Ass which met with a Lion, to whom he said, my brother, geue saue thee, and the Lyon shaked his head, & had great paine to withhold his corage from denouncing the Ass. But the Lyon said to himselfe. I behoueth not the teethe so noble and so sayre as mine be, to touch ne to bite such a foule beaste. For he that is wise may not hurt the fowle, nor take heede to his wordes, but let him goe for such as he is.

### Of two Rats.

**B**etter it is to lyue in pouerty, then to lyue richly being euer in danger, whereof Esop rehearseth a fable. There were two rats, whereof one was great and fat and held him in a seler of a rich man, and the other was poore and leane. On a day this great rat went to sporte with him in the fields, and met by the way the leane Rat, of the which he was receiued as wel as he could into his poore caue or hole, and gaue hym of such meat as he had. Then sayde the fat Rat

com

me thou with me and I shall giue thee other  
 meats. He went with him into the towne and  
 stred both into the seller of the rich man, the  
 which was full of goods, and when they were  
 within, the great rat presented and gaue to the  
 poore rat of the delicious meats, saying thus to  
 him: be mery and make good chere, and eate &  
 drinke ioyously, and as they were eatinge, the  
 butler of the place came into the seller, and the  
 great rat fled anon to his hole, and the poore rat  
 wist neither whether he should goe ne flee, but  
 hid him behinde the doore with great feare and  
 dread, and the butler turned againe and saue  
 him not, and when he was gone the fat rat came  
 out of his caue or hole, and called the poore Rat  
 which was yet shaking for feare, and said vnto  
 him, come hether & be not afraid to eate as much  
 as thou wilt. And then the poore rat said to him  
 Gods loue let me goe out of the seller, for I  
 would rather eate some corne in the fieldes and  
 liue surely, then to be euer in this feare, for y  
 am here in great doubt & liuest not surely, and  
 therefore it is better to liue poorely and surely,  
 then to liue richly and without surance.

### Of the Eagle and the Fox.

I Dow the puissant and mightye must doubt  
 the feeble, as Esop rehearseth to vs a fable  
 where was an Eagle which came where young  
 foxes were, and toke away one of them & gaue  
 it



### The first booke

it to his young Eagles to feede them with. For went after him and prayed him to rest and giue him again his yong Fox. And y<sup>e</sup> Eagle said he would not, for hee was ouer him lord master. And then the fox full of shrewdnes and malice, began to put together great abundance of straw round about the tree, wher vppon the Eagle and his yong birds were in their nest. He kindled it with fire, and when the smoke & flame began to rise vppward, the Eagle seeing the death of her yong birds, restored the yong Fox to her mother.

### Of the Eagle and the Rauen.

**H**E that is well and sure garnished, yet false counsell may be betrayed, as Esop telleth such a fable. An Eagle was sometime vpon a tree, which held in his bill a nutt which he could not breake, the Rauen came to him and sayd, thou shalt neuer breake it till thou flye as high as thou can, and then let it fall vppon the stones, and the Eagle began to fly, and let fall the nut, & thus he lost his nut. And thus many one hath bene deceiued through false counsaile.

### Of the Rauen and the Fox.

**T**hey that be glad and ioyfull of the praise of flatterers, often times they repent of them, whereof Esop rehearseth to vs such a fable, A Rauen which was vppon a tree, held

with. This bill a pce of chée, which the For desy-  
 o rest much to haue, wherfore he went and pray-  
 y Cam him by such words as followeth. O gentle  
 i lord, thou art the gentlest byrde of all other  
 nes and, for thy fethers be so faire, so bryght, and  
 andan resplendishing, and can also well sing, if thou  
 pon dost thy voice clere and small, thou shouldest  
 ned the most happy of all other byrds. And the  
 ke & the hule which heard the flattering words of the  
 e serier, began to open his bil for to sing, and then  
 e young chée fell to the ground, & the for toke it vp  
 o eate it. And when the Raven saw that for  
 s vaine glozy he was deceived, he waxed hea-  
 and sozrowful, and repented him of that hee  
 yet he beleued the For. And therfore this Fable  
 Elop teacheth vs howe we ought not to be glad, ne  
 me to reioising in the words of false and vnfaith-  
 wich folke, ne also to beleue flattery.

Of the Lyon, the wyld Boore, the  
 Ball, and the Ass.

When a man hath lost his dignity or office,  
 he must leaue first his audacity or hardi-  
 se, to the end that he be not hurt and mor-  
 . Whereof Elope sheweth vnto vs a fable.  
 e prae there was a Lion which in his youth was  
 reperi ce and much outrageous, and when he was  
 such he to hys olde age, there came to hym a  
 , helld Boore, which with his teeth rent & brast a  
 great

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a great pce of his body and auenge vpon  
the wrong that the Lion had don to him be  
time. After came to him the Bull which sm  
and hurt him with his hoznes, and also an  
came which smote him in the forhed wyth  
fæte by maner of vindication, & then the L  
began to weepe, saying within himselfe in th  
maner, when I was young & vertuons, eu  
one doubted and feared me and now that I  
old and fæble, neere to my death, none hold  
ne setteth aught by me, but of euery one I  
set backe. And because that nowe I haue  
both vertue and strength, I haue lost all go  
worship. And therfore this fable sheweth h  
they must be meeke and humble. For he th  
getteth no frænds, ought to be fearfull to  
in such perrils.

### Of the Ass and the yong Dog.

**N**One ought to medle of that which hee  
not do, wherof Esop rehearseth such a f  
ble of an Ass which was in the house of a l  
which had a little dog which he loued wel, a  
cate vpon his table, & y little dog chæred & l  
vpon his gowne, & to all them that were in t  
house he made there, wherfore y Ass was  
nious & sayd in himselfe. If my lord & his me  
loue this mischant beast that maketh chære  
them by al reason they must loue me if I ma  
che

ere to them. And therefore from henceforth  
shall take my disport and shall make ioy, and  
ay with my Lord and with his meny. And as  
the Ass was in this thought & imagination, it  
happened that he saw his lord which entred in  
his house. The Ass began then to dance, and  
make chere, and to sing with his sweete  
voice, and approached himselfe toward his Lord  
and leapt vpon his shoulder and began to kysse  
and lick him. The Lord then began to cry out  
with an high voice & sayd, let this foule horson  
which buzeth me so sore, be beaten and put a-  
way. The Lords seruants toke great stauces  
and began to smite vpon the poore Ass, and  
ate him so sore that after he had no courage  
to dance. And therefore no man ought to en-  
commit himselfe for to do a thing which by him  
is impossible to be done.

Of the Lyon and the Rat.

The mighty and puissaunt must forgine the  
feble, for oft the little may well geue ayde  
and helpe to the great. Whereof Esope rehear-  
eth such a fable of a Lion which slept in a fo-  
rest, and the rats disported them about him. It  
happened that the rat went vpon the Lyon,  
wherefore the Lion awoke, & with his clawes  
tooke the Rat, and when the rat saw her thus  
taken in, she said to the Lyon. My Lord pardon  
me, for of my death nought shall ye win, for I  
proposed not to haue done to you any displea-



## The first booke

sure. Then thought the Lyon in himselfe, that  
no worship it were to put her to death, where-  
fore he granted his pardon & left her goe. Af-  
ter this it happened so, that the same Lyon was  
taken in a trap, & as he saw him thus caught  
taken, he began to cry and make sorow. And  
then when the rat heard him cry, hee approach-  
ed and demanded of him wherefore he cryed, and  
the Lyon answered to him. Dost thou not know  
I am taken & bound with this line. Then said  
the rat to him. My Lord I will not be unkinde  
but ever I shall remember thy grace which thou  
hast done unto me, & if I can, I shall now helpe  
thee. The rat then began to bite the cord, and  
so long he gnawed thereon, till that the cord  
broke, & the Lyon escaped. Wherefore this fable  
teacheth how & a mighty man, ought not to  
praise the little, for sometime he that can not  
hurt, yet at neede may give helpe to the great.

### Of the Millaine and his mother

**H**E that ever dooth euill, ought not to  
suppose to haue trust that his prayer shall be  
heard. Of which thing Cyprius sheweth vnto  
such a fable. There was a Millaine which was  
sicke, in so much that he had no trust to recover  
his health. And as he saw himselfe vered and  
feeble, hee prayed his mother that shee should  
pray vnto her gods for him. And his mother  
answered hym. My Sonne, thou hast

great

he was greatly offended & blasphemed the Gods, that  
 when they will auenge the on thee, for thou prat  
 not to them, be pittie me by loue, but for de  
 ar & dread. For he which leadeth an euill life,  
 and in his euill dealing is obstinate, ought not  
 to haue hope to be deliuered of his euill. For  
 when one is fallen into extreme sickness, then  
 the time come, that he must be payde of his  
 works and deedes, for he that offendeth other  
 his prosperity, when he falleth in aduersitye  
 findeth no freendes.

Of the Swallow and other byrds.

That beloueth not good counsell may not  
 sayle to be euill counselled, whereof Esop  
 sheweth to vs such a fable, of a Ploughman  
 which sowed Linseede, and the swallow seing  
 the same Linseede, me might make nets & gins  
 and said to all other birds, come to me ye al  
 let vs pluck vp al this, for if we let it growe,  
 a laborer shal make gins & nets to take vs all,  
 and so al the birds disprayed his counsell, and  
 the swallow seing this, went & harbored her  
 in the Ploughmans house, and when the flax was  
 sown & plucked vp, the laborer made gins &  
 nets to take Byrds, wherewith he took euer  
 many other birds, & brought them into his  
 house, so the which byrds, the swallow them selfe,  
 sawe howe it should hap, wherewith

Ae

## The first booke

foze men ought not to dispayse good counsell

Thus endeth the first booke of Elope.

here beginneth the Prologue of the  
second Book.

## The Prologue of the second booke

**A**ll manner of Fables be found foze to the  
folkes what manner of thing they shall  
sue and follow. And also what maner of thing  
they must and ought to leaue and flee, foze  
fable is as much to say in Poetry, as wordes  
Theology. And therefore I shall wyte  
bles foze to shewe the good conditions of  
god menne, foze the Lawe hath bene giue  
foze the trespassers or misdoers: and becau  
the god & iust be not subiect to the lawe as  
find and read of all the Athenians, which lyue  
after the Lawe of kind, and also they liued after  
their liberty. But by their will they woul  
haue demaunded a Kyng foze to punish all  
euill, but because they were not accustomed  
to be enforced when any of them was cor  
ted and punished, they were greatly trouble  
and as they newe Kyng made iustice, foze  
cause that afore that time they had neuer be  
under no mans subiection, and it was great  
charge to the to be in seruitude, wherfore they  
were so ioyfull that euer they hadde bene

any thing. Against the which Esope rehear  
such a fable, which is the first and forme  
of his second booke.

The first Fable is of the Frogges and  
of Iupiter.

Nothing is so good as to liue iustly and at  
liberty, for freedom and liberty is better  
then any gold or silver. Wherof Esope rehear  
such a fable. There were Frogges which  
were in ditches and ponds at their liberty, they  
together in one made a request to Iupiter,  
that he would giue them a king, and Iupiter  
of began to merrilie, and for their king, he  
to them a great peece of wood, which made  
great sound in the water, wherof they had  
great dread & feare, and after they approached to  
their king for to make to him obeisance, and  
when they perceived that it was but a peece of  
wood, they turned againe to Iupiter, praying  
sweetely that hee would giue to them ano  
ther king, and Iupiter gaue to them the Heron  
for their king, then the Heron entered into  
the water and ate them one after another, and  
when the Frogs sawe that their King dyd so  
moure them, they began tenderly to wepe,  
and to pray the right high &



## The second booke

mighty Jupiter to deliver vs from this dragon & tyrant, which eateth vs one another, and the said Jupiter to them, the which ye haue demanded shalbe your mayntenance, for when men haue that which they ought haue, ought to be ioyful & glad, & he that hath liberty ought to kepe it well, for nothing is better then liberty, for liberty shoulde not be sold for all the gold and siluer in the world.

Of the Columbes or Doves, the Kite and the Sparrahauke.

**W**ho that putteth himselfe under the shadow of protection of the pill, ought to understand & know that when he asketh aide & helpe, he getteth none, whereof Cypriote Robert such a fable of the Doves, which demanded Sparrahauke for to be theyr king, for to kepe them from the Kite or Pillaine, and when Sparrahauke was made king ouer them, began to deuoure them, the which Columbes and Doves sayd among them, that better were to suffer of the Kite, then to be under subiection of the Sparrahauke, and to be numbered as we be, but therefore we be wel wised, for we our selues are cause of this misery, and therefore when men do any thing, ought to consider & looke what shall be the end of it. For he both presently and tofore,

With god heede of the end.

**Of the Thiefe and the Dog.**

When that one giueth any thing, we ought  
to take heed of the end which is giue, wher  
Esope reherfeth such a fable of a thiefe which  
came on a night within a mans house. for to  
he robbed him: and the good mans Dog be-  
gan to barke at him, and then the thiefe did call  
him a peece of bread, and the Dogg sayde to  
him, thou callest not this bread for no good will,  
but onely to the end, I should hold my peace,  
the intent that thou mayst rob my master,  
and therfore it were not good for me, that for a  
peece of bread I should lose my life, wherfore  
I will take thy way or els I shall awake my master &  
his men. The Dog then began to bark and  
the thiefe fled, and thus by conetonsnes many  
haue receiued great gifts, the which beene  
cause of their death, & to lese their heads, wher-  
fore it is good to consider and loke wel to what  
intent the gift is giuen, to the end that none  
may be betrayed by such gifts, neither that for  
such gifts men ought to woike treason agaynst  
their Lord.

**Of the Wolfe and the Sow.**

It is not good to beleue all such thinges as  
men heere, wherof Esope reherfeth such a  
fable of a Wolfe, which came towarde a

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Solve

## The second booke

solwe which wept and made sorow for the gre  
paine that she felt because she made her you  
pygs, and the wolfe came to her saying. My  
ster make thy young pygs surely, for ioyful  
and with good wyll I shall serue thee & helpe  
thee. And the Sow then sayd to him, goe for  
on thy way for I haue no neede of the helpe  
such a servant. For as long as thou shalt stam  
here, I shal not deliuer one of my charge. If  
other things thou desirest not, then to haue  
and eate them. The wolfe then went, & anon  
the Sow was deliuered of her pygs. For if she  
had beleued him she had had a sorowful byrd  
and thus he that foolishly beleueth, foolishly  
happeneth to him.

### Of the Mountains that shooke.

**R**ight so it happeneth to he that thaketh ha  
dread and is fearefull, wherof Elop rechea  
seth to vs such a fable of a Wyll which began  
tremble and shake because of y<sup>e</sup> Wyll which de  
ued. And as the folk sawe that the earth began  
to shake they were soze afraid & durst not com  
nigh y<sup>e</sup> Mountaine, and when they knewe how  
the Wyll caused it to shake, their doubt & dread  
was turned to ioy & began all to laugh. And  
therfoze menne ought not to beleue all folke  
which be full of great words. For some men  
haue great doubt & feare where no danger

## Of the Wolfe and the Lambe.

The birth causeth not so much to gette some friends as doth the goodnes. Inher of Esop heareth to be such a fable of a wolfe, which in a Lambe among a great hearde of Cotes, the which Lambe sucked a Cote, and the wolfe went and said to him, this Cote is not thy mother, go and seeke her at the mountaine, for she shall nourish thee more sweetly and more tender then the Cote wil. The Lambe answered to him. This Cote nourisheth me in steade of my mother, for she leecheth to me her paps sooner then any of her other children. yet more better is for me to be here among these Cotes then to part from hence & to fall into the throte for to be deuoured. therefore he is a foole which is free fromne or surety, to put himself in danger of death. For better it is to liue surely & rudely in surety, then sweetly in perill or daunger.

Of the Hare and the Frogge.

## Of the olde Dogge and hys master.

Men ought not to dispeare for the auancient, he to put them backe, for if thou be yong, thou thoughtest to desire greatly to come to old age or auancient, and also thou oughtest to loue & praise the feats or deeds which they have don in their yong age, Inher of Esop rehearseth to be such a fable. Of a Lord which had a Dogge, the which was in his youth of good kind. For ye know well



well that the kind of a Dog in bys youth, is  
 chafe and hunt, and haue great lust to run and  
 take the wild beastes. Then when the Dog  
 was come to olde age, and y he myght no more  
 run, it hapned once that he let go & escape from  
 him a Hare, wherfore his master was fozroth  
 ful and angry, and by great tozath his master  
 began to beate him. Then said the Dog vnto  
 him, my master, for good service thou yeldest  
 me euill. For in my yong age and prosperitie,  
 I serued thee full well, and now that I am come  
 to my old age thou hatest and settest me back  
 hande. I thinke, y holwe in my yong age I was  
 strong and lusty, and now when I am olde and  
 feeble, thou settest nought by me, and therefore  
 I hope to both my good in his youth in his old age  
 shall not continue in the vertues which he possesse  
 in his yong age.

### Of the Hares and the Frogs.

**M**EN say commonly that as the time goeth  
 so must folke go, for if thou makest nestle  
 tion of the time, thou shalt loose a good ser-  
 uice, wherof Clodpother setteth such a fable, by  
 he which beholdeth the euill of other, must haue  
 patience of the euill which may come vpon  
 self, for sometime as a Hunter chased throughe  
 the feldes and woods, the Hares began to be  
 fozfearde, and as they ran, they turned the necke

a meadow full of frogs, and when the frogs  
 and y<sup>e</sup> Hares run, they began also to see and  
 run, and then an Hare which perceived the  
 fearful, sayd to his felowes, let vs no more  
 be fearful nor doubtous, for we bee not alone  
 but haue had v<sup>e</sup>er, for all y<sup>e</sup> frogs be in doubt  
 and haue feare as we, therfore we ought not to  
 despaire, but trust and hope to liue, and if some  
 miserie come vpon vs, we must beare it pati-  
 ently, for once the time shall come, y<sup>e</sup> we shall  
 be out of feare and dread, therfore in the unhap-  
 py and vnfortunate time, men ought not to be  
 despaire, but ought euer to be in good hope,  
 for haue once better in time of prosperity. For  
 after great war cometh great peace, and af-  
 ter rage cometh sayde weather.

Of the Wolfe and the Kyd.  
 Good children ought to obserue & heepe, euer  
 the commaundements of their parents and  
 elders, wherof Esop reherseth such a fable,  
 A Wote which had littered her yong kid, and  
 hunger toke her, so y<sup>e</sup> she wold haue gon to the  
 woldes for to haue eaten some grasse, wherfore  
 she said to her yong kid, my child beware well  
 that if the wolfe come hether to eate the, loke  
 that thou open not the doze to him. And when  
 the Wote was gon to y<sup>e</sup> fields, the wolfe came  
 to the doze, & then y<sup>e</sup> kid answered hym. Oe  
 thou euil & false beast, for wel I see through y<sup>e</sup>  
 hole

hole, but for to haue me thou saiest the hope  
of my mother, therefore I shall keepe me well  
from opening of the doore of this house, and thus  
the good children ought euer to keepe well, and  
put in their hartes & memory the doctrine and  
teaching of their parents, for many one is lost  
and bruiſed for lack of obedience.

Of the pore man and the serpent.

**H**e ought not to be assured that applyeth him  
selfe to do ther evil, whereof Esop rehear  
seth such a fable. Of a Serpent which went  
and came into the house of a pore man, which  
liued of that which fell from the pore mans ta  
ble, for the which thing happened a great mis  
fortune to this man, and became right rich. But  
on a day this man was angry against this ser  
pent, and took a good sword and smote at him,  
wherefore the serpent went out of his house  
and therin came neuer againe. And with in a  
litle while after, this man returned and fel  
taine in great poverty, & then he knew that be  
cause of the serpent he was become rich, and  
repented him much because he smote the ser  
pent, & then this pore man went and humbled  
him before the serpent, saying vnto him, I pray  
thee that thou wilt pardon me the offence that  
I haue don to thee. And then the Serpent layde  
to the pore man, saying thou repentest thee be  
cause of thy misdoede, & I forgive it thee. But

ing as I shalbe on liue, I shall remember me  
the malice, for as thou hurtell me once, so  
will thou an other time. Wherfore that was  
the evil, shal ever be presented and holden for  
evil. And therefore men ought not to presume  
on him, of whom they receiue some benefite,  
yet to suspect their good and true friends.

Of the Hart, the sheepe, and the Wolfe.

The thing which is promised by force and for  
dread is not to be holden. Wherof Esope  
her selfe a fable of a Hart, which in y<sup>e</sup> presence  
a wolfe, demanded of a sheepe that she shold  
pay a bushell of corne, and the wolfe commaund  
the sheepe to pay it. And when y<sup>e</sup> day of pay-  
ment was come, the Hart demanded of the  
sheepe the corne, and the sheepe sayd to him, the  
covenants and pactions made by dread & force  
ought not to be holden & kept, for it was force  
me being before the wolf, to promise & grant  
give to thee, that which thou neuer lendest to  
me, and therfore thou shalt haue nothing of me  
therfore it is sometime good to make promise  
some thing for to eschew greater damage or  
loss. For the thinges which are don by force  
be no fidelity.

Of the Bald man and the Fly.

If a little euil may come a greater, wherof  
Esope rehearseth a fable of a fly, which put  
a man upon his bald head, & when he would  
have smitten her she flew away, and thus he  
smote



## The second booke

smote himself wherat the spe began to lanch  
and the bald man sayd, euill beast, thou de-  
nest well thy death, I smote my selfe where  
thou didst mock me, but if I had hit thee, thou  
hadst therof bene slain, & therefore men say co-  
monly, y<sup>e</sup> at the euill of other, men ought not  
laugh ne scoone, but y<sup>e</sup> enuious and scorneth  
wordes getteth many enemies for y<sup>e</sup> which can-  
st it happeneth that of a few wordes euill se-  
commeth a great noyse and damage.

### Of the Fox and the Storke

**M**EN ought not to do to other, that wher  
they would not should bee done to them  
wherof Esop rehearseth a fable, of a fox wher  
desired a Storke to supper, and the fox put  
meat vpon a trencher, y<sup>e</sup> which meat the Storke  
might not eate, wherof she toke great displea-  
sure, & departed out of the house al hungry, and  
went to her own lodge, and because y<sup>e</sup> the fox  
had thus beguiled her, she thought in her selfe  
how she might beguile the fox, so as men say  
it is mery to beguile the beguilers, wherfore  
the Storke prayed the fox to come & sup w<sup>th</sup>  
her, and y<sup>e</sup> Storke put his meat within a glass  
and when the fox would hane eaten, he myght  
not come therby, but onely he licked the glass  
because he could not reach to y<sup>e</sup> meate with his  
mouth, and then he thought hee was deceiued

When the fowls said to him, take of such good  
thou gainest to me; & then he for right shame  
ly departed fro thence. And so with the same  
effe which he made for other, the same he was  
taken withal himselfe. Therfore he that be-  
leth other, oft beguileth himselfe.

Of the Wolfe and the dead mans head.

There is many one which haue great voy-  
ship & glory, but no prudence ne wisdom;  
whereof Elope rehearseth a fable of a Wolfe,  
which found a dead mans head, & which he tur-  
ned vp and downe with his fote, & said, a poyse  
& pleasant hast thou beene, and now thou  
art in the neither wit ne beauty & also thou  
without voyce & without thought; and ther-  
fore men ought not to beholde the beauty and  
faynes of the body, but the goodnes of the cou-  
rage. For sometimes men giue glory and voy-  
ce to some which haue not deserved it.

the lay and the Pecoockes, how none ought  
to be proud of other mens geare.

One ought to weare an put on him an o-  
ther mans rayment. whereof Elope rehear-  
seth a fable of a Jay, full of being glory, that  
he and put on him the fethers of a Pecoocke;  
with them he deckt & arrayed himself well.  
When he was wel drest & arrayed, he thought

he

would haue gon and be conuerfant among  
 perocks, and when he was with them, hee  
 gan to dispraye al his fellowes. And when  
 perocks kene in that he was not of their ky  
 they anon ploked of all his fethers, and sm  
 and beat him in a manner y no fethers ab  
 vpon him, and he fled away al naked and ba  
 and when his felows saw him they sayd, w  
 galant cometh here wher be his fethers wh  
 he had a while agoe: hath he no shame or dy  
 to come in our company: and then all the bi  
 came vpon him & beat him, saying thus to h  
 If thou hadst ben content with thine owne  
 ment thou hadst not come to this vilany. A  
 soze it is not good to weare an other man  
 golone, for such were sayze golones and sa  
 girdles of gold y hath their teeth told at hou  
 soze it is not good to weare an other man  
 golone. Of the Mule and the Fly.

Some make great labour which haue  
 might, whereof Esop rehearseth a fable.  
 a Carter which had a charet or Carte whic  
 Mule drevwe forth, & because y Mule went  
 fast inough, the Fly said to the Mule A pale  
 Mule why goest thou no faster. I shall so gr  
 ly prick thee, that I shall make thee goe ligh  
 And the Mule answered to the Fly, G  
 keepe and preserve the Horse from the  
 ues, for I haue no great dread ne feare of the  
 but I dread and doubt soze my maister, wh

upon me. Which constrained me to fulfil bys  
 all, and more hee oughte to dread and doubt  
 in then thou which art nought & of no bale w  
 might. And thus men ought not to sette by  
 em, ne to dought them which are of no might

Of the Ant and the Fly.

I make boist & auunting is but vaingloze,  
 whereof Esope rehearseth a fable of y Ant  
 Formice, and of the Fly which strived toge-  
 er, for to wytte which was the most noble of  
 em bothe, and the Fly sayd to the Formice.  
 Come hether Formice, wilt y compare thy self  
 me that dwell, in the kings place, and eate &  
 ynke at his table: and also I kisse bothe kynge  
 & Quen & the most faire maidens, thou poze  
 mischant beast, thou art ever within y earth.  
 And then the formice answered to the fly, now  
 I well thy vanity and folly. For thou as-  
 test thee of that wherof thou shouldest dys-  
 aise thee, for from all places as thou goest o  
 est, thou art hated & put out, & lyuest in great  
 anger, for as soone as wynter comes thou shalt  
 y, and I shall abyde alieue alone within my  
 mber or hole, wheras I eate and drinke at  
 pleasure, for the wynter shall not forgiue  
 thy misdoede, but shal slea thee, and thus he  
 wil mock and dyspraise other, he ought first to  
 se and behold himselfe well, for men say com-  
 only. Who so beholdeth in the glasse well,  
 himselfe, and who so seeth himselfe well,



## The second booke

knoweth himselfe, and who so knoweth himselfe, little he praiseth himselfe, and who so praiseth himselfe little, he is wise and sage.

### Of the Wolfe, the Fox, and the Ape,

**H**E that once falleth into any euill fault or dede, he shal euer lyue with dishonour and in suspicion of the people. And howe be it that by aduenture he purpose to do some profitable thing to some other. Yet hee shoulde not be trusted ne belæued, whereof Esop rehearse vnto vs a fable. Of a Wolfe which made the Fox to be cyted before the Ape, and the Wolfe said y<sup>e</sup> the Foxe was but a theefe, & a robber, y<sup>e</sup> more folke, & then the fox answered & sayd y<sup>e</sup> he lied, & y<sup>e</sup> he was a good & true man, and y<sup>e</sup> he did much good and profit. And then the Ape which was set as a Iudge, gaue such a sentence and said thus to y<sup>e</sup> wolfe, come hether, thou hast lost al y<sup>e</sup> which thou demaundest, and thou shalt I belæue wel that thou hast vsurped & robbed some thing, how be it that thou deniest it in iustice, but because that peace may be betwix you both, yee shall part togeather your goods to thende that none of you both haue no whole parte. For he that is wont and accustomed to robbe and gnawe, wyth great payne hee may abstaine or refraine himselfe from it, soz on a beguiler euermoze begaileth an other. And be

canse

use y the Ape felt the both guilty, & suspicious  
made their difference to be accorde and parted  
in halfe. And therfore they that be accu-  
somed to any fraude, disceipt or fallshod, shal e-  
uer live right heauely and in suspicion.

Of the man and the Wessyll.

**A** Man ought well to loke, and beholde the co-  
rage and thought of him which doth good,  
and the end wherfore he doth it, whereof C.  
reherfeth a fable. Of a Man which toke a  
Meffill which chased after the Kattes within  
his house, and after when he so had taken the  
Meffill he would haue killed her, and the poore  
Meffill saw the wꝛath and fury of the Man, she  
cried to him for mercy, saying thus. My Lorde  
require and pray thee that thou wilt pardon  
me, & that thou wilt rewarde me for the great  
trouce which I haue done to thee, for euer I  
haue chased the Kats out of thy house, and the  
Man said to her, thou didest it not for the loue  
of me, but onely thou hast done it to fill thy belly  
with, if thou hadst done it for the loue of mee, I  
would haue rewarded thee, & because thou didst  
it not for to serue me, but for to let & damage me,  
that the Kats might not eate, thou berest  
the way, & so because that thou art wꝛered fat of  
mine owne bread, thou must render and gyue  
me all the fatnes which thou hast conquered  
and gotten here, for he y robbeth shalbe robber,  
etia illud pillatores pillabuntur, for it suffiseth

## The second booke

not to doo wel, but men must haue good wil and  
good intention for to do it, for an almes which  
is don for bainglozy is not merited, but dis-  
merited, wherfore I shal not pardon thee, but in  
tinent thou shalt die. And for because thou ha-  
deserued no mercy, thou shalt now bee put  
to death.

### Of the Oxe and the Frogge.

**T**he poore ought not to compare himselfe  
him which is rich and mighty, as sayth the  
present fable, of a Frog which was in a  
dow, where she espyed and sawe an Oxe which  
pastured, she wold make her selfe as great  
as mighty as the Oxe, and by her great pryde  
she began to swell against the Oxe, and deman-  
ded of her chyldren if that they were not as great  
as the Oxe, and as mighty, and her chyldren  
sayd nay mother, for to loke and beholde on the  
Oxe, it seemeth of you nothing. And then the  
Frog began more to swell. And when the Oxe  
sawe her pryde, he trode and crushed her vnder  
his fote and brake her belly. Wherefore it is  
not good for the poore to comeare himself with  
the rich. Wherefore men say commonly, that  
the poore should not swell agaynst the mighty.

Th

Thus endeth the seconde booke of the subtile  
 fables of Esope. And here beginneth the thyrd  
 booke, wherof the first fable maketh men-  
 tion of the Lion and the  
 Sheepherde.

The mighty and puissaunt oughte not to bee  
 slothfull of the benefites done to them by  
 little and small, and ought not also to for-  
 gette them, but that they may bee rewarded  
 them. And thys Fable Esope approueth  
 sheweth vnto vs, of a Lyon which ran af-  
 ter a beast, and as he ranne, a thorne entred  
 into his foote, which hurt & græued him greatly  
 so perforce he might not goe, but as well as hee  
 could he came to a Shepherde which kept hys  
 sheepe, & began to flatter with his taile shewing  
 great paine in his foot which was sore hurt, the shepherd was  
 of great dread & cast before the Lion one of hys  
 sheepe, but y<sup>e</sup> Lion demanded no meate of hym.  
 moze he desired to haue helpe of his foot thē  
 any meate, and after when the Shepherd saw  
 the wound, he with a needle subtilly drew out y<sup>e</sup>  
 thorne of his foote, and had out of the wound all  
 the rotten flesh, & oynted the wound with swēt  
 oylments, & anon the Lion was whole. And  
 to render thanks to y<sup>e</sup> Sheepherde, the Lyon  
 kissed his hands, and anon he returned againe  
 to the highest part of the wood. And within a  
 litle while after, it happened that thys Lyon



## The thyrd booke

was taken & conueid into y<sup>e</sup> citty of Rome, and  
was put among other beasts for to deuoure  
misdoers. Now after ward it befell by proce  
of time, that the said Shepherde committed  
offence, wherfore he was iudged to be deuoured  
by the beasts, and as sone as he was cast among  
them, the Lion knew him, and began to beholde  
him and made to him chere, & licked him with  
his tongue, and kept him from all the other  
beasts. Then knew the shepheard that it was  
the same Lyon which he made whole, & that he  
would then recompence him of the good which  
he had done to him. Wherof all the Romaines  
were wonderously abashed, & also wold know  
the cause of it, why he was so cherished by  
the wyld beasts. And when they knewe the  
cause, they gaue leue to y<sup>e</sup> shepheard to go home  
and sent the Lyon againe to the Forrest. And  
therfore men ought to render and giue thanks  
to their good doers. For slothfulnes is a sinne  
which is most displeasent to God, and hynd  
raunce to mortall men in earth.

Of the Lyon and the Horse.

**E**che one ought to eschewe dissimulation  
for none ought to fayne hymselfe other w<sup>h</sup>  
then hee is. As to vs Esop rehearseth such  
a fable, of a Lyon which saw a Horse eat  
grasse in a medow, and the Lyon for to fynde  
some subtil maner for to eate and deuoure him  
approched to him & sayd, God kepe thee my brother

r, I am a leche & good phisition, and because  
 t y hast a soze foote I will helpe thee, and the  
 se knew wel al his euill thoughts, & sayd to  
 Lyon, my brother I thank thee hartely, and  
 thou art welcome to me, I pray thee that thou  
 make my foote whole, & then the Lion said  
 the horse, let me see thy foote, and as the Lion  
 ed on it, the horse smote him on the forehead  
 such wise that he broke his head and fell out  
 his minde, and the Lion fel to the grounde,  
 so wonderously he was hurt that almost he  
 ight not rise againe. And then said the Lyon  
 himself, I am wel worthy of this for he that  
 eth euil euil commeth to him, & because that  
 y resembled & fained my selfe to be a phisition  
 her as I should haue shewed a great enemy,  
 therfore haue receiued a good reward. And  
 ery body ought to shew himselfe as he is.

### Of the Horse and the Ass.

E y is well fortunèd & happy, & is at the vp-  
 permoff of the wheele of Fortune, may wel  
 l down. And therfore none ought to dispraise  
 e poze, but ought to thinke howe the wheele  
 fortune is much doubtful as sheweth y pre-  
 nt fable of a horse, which was well harnessed  
 and appareled, and his saddle and bridle garni-  
 ed with gold, which Horse met with an Ass  
 laden in a narrow way, and because y the  
 Ass turned him not backe, incontinent the  
 horse sayd vnto him. Ha churle, hast thou no

## The thyrd booke

shame that thou bearest no worshippinge ne reverence to thy lord: who holdeth me now that with my foote bzeake not his head, because thou putteth not himselfe aside, and out of the way, so that I might passe and go on my way. The poore Ass answered ne said neuer a word and was soze, after that he would haue beaten him, wherfore he held his peace as wise & sagge and y<sup>e</sup> horse went his way, and within a lytle while after, it befel y<sup>e</sup> fortune turned her whele so down, y<sup>e</sup> this fayze horse became olde, leane and sicke, and out of prosperity, he commanded that he shold be had into the tolone, and that the steele of his rich saddle, men shoulde put on his backe a panier for to beare dung to the fieldes. now it hapned y<sup>e</sup> the Ass which was in a meadow eating of grasse, perceiued y<sup>e</sup> horse & knelt to him wel, wherof he was wonderously abashed and maruailed much that we was thus become poore & leane, & as the Ass went toward him, he sayd. Ha felow, wher is now thy faire sable and thy rich bzydle garnished with gold: howe art thou now become so leane: what hath proouided to thee thy great pryde, and the great presumption which once thou diddest shew to me, thinke now how thou art leane and vnchristy, & how thou and I be now both of one office. And then the miserable and vnhappy horse was abashed and for shame loked downward, and answered neuer a word, for all his felicity was then turned

ed into aduersity, and therfore they y be in se-  
city, ought not to dispzaise the which be in ad-  
ersity, for many one haue ben of great riches,  
which as now be in great pouerty & aduersity.

### Of the Beasts and the Byrds.

**O**ne man can not serue two masters, which  
be contrary one to the other, as Esop reher-  
th to vs this pzent fable. That vpon a time  
the Beasts made great war against the Birds  
and fought euery day together. And the Wacke  
earing y wolues, and y the Beasts should van-  
quish them, she thought in her mind and said to  
her self, we are not able to ouercome y Beastes  
therfore I will saue my selfe and go take part  
with them. And when the battaile was orde-  
ed on both sides the Eagle began to enter into  
the battail of the beasts by such a strength, that  
with the helpe of other birds she got the fiede,  
and banquished & ouercame the Beasts, where-  
by the Beasts made peace with the birds, and  
were all at one accoꝝd and of one will, and for  
the treason that the Wacke had made, shee was  
condemned neuer to see the day, & neuer to flye  
t only by night, and also she was dispoyled of  
her fethers, and he that will serue two mai-  
rs contrary one to an other, may not be good  
true. And they which leaue their owne ma-  
ster for to serue a straunger which is enemy to  
his master, Therfore those seruants be woꝝthy  
to



The thyrd booke  
to be punished. For the Euangelist saith. No man can both serue God and the deuill.

Of the Nicingale and the Sparrahouke.

**H**E that oppresseth the Innocents, shall haue  
an euill end. Wherefore Esop rehearseth to vs  
as a fable of a sparhouke, which did put himselfe  
within the nest of a nightingale, wheras he found  
the little & yong birds. The Nightingale came  
and perceiued, wherefore they prayed and requi-  
red him to haue pittie on her yong birds, & the  
sparhouke answered and said, if thou wilt that  
I grant to thee thy request, I must sing sweetly  
after my will. And then the Nightingale be-  
gan to sing sweetly, not with the harte, but  
with the throte onely, for he was filled with  
row that other wise he might not sing, the spar-  
houke said then to the Nightingale, this song ple-  
seth me not, and then the sparhouke tooke one  
of his yong byrds and deuoured it. And as the  
sparhouke woulde haue deuoured an other  
there came an hunter which did cast a net vpon  
the sparhouke, and when he wold haue flowne  
away he might not for he was taken, and there-  
fore he that doth hurt the innocents, is worthy  
to die of an euill death, as Caine did that slew  
his brother Abel.

Of the wolfe and the Foxe.

For

Fortune helpeth both good and euill folk, and  
 to all them which he helpeth not, euill happe  
 eth to them, they that set their malice agaynst  
 fortune, been subuerted & ouerthrowne by her,  
 wherof Esop reherfeth such a fable of a Wolfe  
 which hadde assembled together a great pray of  
 meat for to haue lined more deliciously, where  
 the fox had great enuy, and for to haue stolen  
 some of this good meat, went into the caue of  
 the said wolfe and said to him, my gossippe, be-  
 cause that it is long since I saw thee, I am in  
 great heauines and sorow, and also because in  
 long time we haue not ben cōuersant together,  
 when the Wolfe knew the malice of the fox, hee  
 said to him. Thou art not come hether to see me  
 how I fare, but for to rob mee, for the which  
 words the fox was angry, and went to a shep-  
 herd, to whom he said, if thou wilt bee auenged  
 of the Wolfe which is enemy to thy heard, on this  
 day I shal put him vnder thy hands, & the shep-  
 herd answered to the fox in this maner, if thou  
 do as thou saist I shall pay thee well. And then  
 the fore shewed him the hole wherin he was,  
 and the Shepheard incontinent went towarde  
 the hole, & with a spere he killed the Wolfe, and  
 in this maner the fox was wel refreshed of the  
 food of other, but as he returned homeward hee  
 was deuoured of dogs, wherfore he sayd to him-  
 self, because that I haue don euill, euil cometh  
 vnto me, for sinne returneth to his mayster, and  
 hee

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he that liueth by robbery, shal at the last be known and robbed.

Of the Hart and the Hunter.

**M**EN praise sometime that, that shold be dispraised and often men blame and dispraise that, that should be praised, as Esop rehearseth to vs a fable of a Hart. To whom it happened on a time that he drank in a fountaine of wel, and as he drank, he sawe his heade which was horned, wherfore hee praised much his hornes. And as he looked on his legs which were long and small, he dispraised and vitupered the, and as he was drinking in the fountaine, he heard the voice & barking of dogs, wherfore he would haue fled into the forest to haue saued hymselfe but as he saw the dogs so neere him, hee would haue entred within a bush but he might not for his hornes kept him out, and he then seeing that he might not escape, began to say within hymselfe. I haue blamed and vitupered my legges which haue bene to me vtile and profitable and haue praised my hornes which bee now the cause of my death and therfore men ought not to dispraise the thing which is profitable, nor praise the thing which is vnprofitable, also they ought to praise and loue the church of Christe and the commaundements of the same. And also to dispraise and flee all sinne and vice, which be euill and damnable.

Of the Goddesses Iuno and Venus, and  
other women.

Before the Gods and Goddesses, men must  
euer prayse Chastity, for it is a worshipping  
and an honest thing to any man, to holde hym  
well content alone, but Venus for her dispozt,  
to drine away the time, woulde interpret the  
singing of the Hennes, wherfore shee demanded  
Hym which was in her house, but at this time  
shall keepe my tong & no farther I shal speak  
herof, for many wise men haue read and scene  
this booke, and vnderstand all the matter of  
And because it is licite and honest, and that  
all be bound to keepe y<sup>e</sup> Ladies in their wor  
ship and honoz, and also in euery place, wher it  
shalbe possible to vs, also we ought to prayse  
hem, we shall now cease to inquire farther of  
this matter and history which we shal leaue in  
time for the great clerkes, and in speciall for  
them that wyll occupy their time in study, and  
the glose of the sayd Esope.

Of the Knight and the wydow.

The woman which liueth in thys worlde  
wythout reproche or blame, is worthy to  
be praysed greatly, whereof Esop rehearseth  
the tale of a Man and a woman, which loued  
each other, it hapned them by Acropos or  
death, (which we all must suffer) that the sayde  
Man



## The thyrd booke

man died and as men would haue bozne him  
his graue which was without y<sup>e</sup> towne there  
be buried, his wife made great sorowe & we  
pitteously, and when he was buried, she woul  
abide still vpon the graue, & would haue a litt  
lodge or house ther vpon, & out of that lodge sh  
wold neuer depart for any faire words, neith  
for any gift, ne for displeasure of her parent  
Now it befel in the towne, that a misdower wa  
condemned to be hanged, & to the end he shoul  
not be taken down from the galowes, ther wa  
commanded y<sup>e</sup> a Knight should kepe him, and  
as y<sup>e</sup> Knight kept him he had great thirst, and  
non he perceiued the lodge of the sayd woman  
and went to her & praied her to giue him some  
drinke, and she with good hart gaue him drinke  
& when he had drunke he turned again towar  
the galowes. This knight came an other time  
to the woman to comfort her, & thre times he  
did so. And as he was thus going & comming  
doubting of no body, in the meane time the hang  
ged man was taken fro the galowes and wh  
the knight was come to y<sup>e</sup> galowes & saue he  
dead man gon, he was greatly abashed, and m  
without cause, for it was charged to him vpon  
paine of death, that if he were taken away, the  
knight should suffer death, and incontinent he  
went to the said woman & kissed her fete, & la  
befoze her as he had ben dead. And the sayd  
him, my frende, what wilt thou that I do for

Alas said he, I pray thee y thou helpe and  
 counsel me at my great neede, for now because  
 haue not kept my theefe wel, I must therfore  
 suffer death, then y woman sayd, haue no dread  
 of my frend, for I shall find the manner whereby  
 thou shalt be deliuered, for we shal take my hus-  
 band and hang him in steele of the theefe, Then  
 began she to delue & tooke out of the earth her  
 husband, & at night she hanged him on the gal-  
 lowes in steele of y theefe, & sayd to the knyght  
 myght deere frend, I pray thee keepe it secretly,  
 for we doe it secretly, and thus the deade men  
 haue some which make sorow for them, but the  
 sorow is sone down & past, and they that bee on  
 lyue haue some which dread the, but their dread  
 continueth and falleth when they are dead.

Of the yong man and the common Harlot.  
 If the common & folish woman Esope reher-  
 seth to vs a fable of a woman named Thais  
 which because of her fained loue was y losse  
 of death of many yong men, to one that had  
 loved her oft before that time, she sayd to hym  
 in this maner. My right deere loue & frende, I  
 suppose that of many one I am desired & loved:  
 therthelesse I shall set my loue on thee alone:  
 therfore I pray thee that thou wilt be mine, &  
 I shalbe thine. For of all goods I care not but  
 for thy swete body, and he that knewe the  
 tale of the woman, answered right sweetly  
 the

## The thyrd booke

thy wil and my wil be both one alone, for thou art the which I most desire, & she which I shal loue al the terme of my life, if thou no more receiue me, but because thou hast deceiued mee times past, I am more a feard of thee. But notwithstanding this y art much pleasaunt & sayest to y sight of me, and thus the one beguiled the other, for the loue of a common harlot is not to be trusted, for thou oughtest to knowe & thinke within thy selfe, that y common and foolish woman loueth thee not, but she loueth thy silver.

### Of the father and the euill sonne.

**T**he good & wise Father ought to chastise his children in their yong age, and not in their old, for then it is much difficulty to make them bow, as Esop reherseth vnto vs a fable of a father which had a sonne, the which did nothing that he ought to haue don, but euer was going and playing in the towne, and the father for the crime & misrule of his son, brawled euer, and beat his men. And sayde to them such a fable of a ploughman or laborer, which bound a Bull the hournes to an Ore, The Bull would not be bound, and smote strongly with his feete against the man, and launched his hournes at him. And at the last when he was bound, the laborer said to them. I haue ioyned and bounde you together, to the end that ye should doe some

bound

our, but I wil that the least of you two, that  
to wete the Bul be learned and couraged of  
the most which is the Dre, for I must said the  
bozer to himsele, bind them thus together,  
at the end that the Bull which is young, fierce,  
malicious and strong, smyte ne hurt no body,  
therof great damage might come to me. But  
because that I know well that the Dre shall  
teach & courage him wel, I haue put & bounde  
them both together, and thus the Fable shew-  
eth to vs, y the father ought to teach & giue good  
example to his children, and chastise them  
while they be yong, for he that wel loueth, well  
chastiseth.

## Of the serpent and the fyle.

The autho2, that is to wete Esope, reherseth  
to vs a fable of two euills, saying that a ser-  
pent entered sometime within the Forge of a  
smith, for to serche some meate for her dyn-  
er. It happened that she founde a fyle,  
which she began to gnaw with her teeth. When  
she had the fyle to her. If thou bite and gnaw me,  
thalt thou do me no hurt but y shalt hurte  
my selfe, for by my strength all the Worlde is  
gyned. And therfore thou art a foole to gnaw  
me, for I tell thee that no euill may hurte  
damage an other euill, ne no wycked may  
hurt an other wicked, ne also the harde,  
one harde shall not breake an other, ne



## The thyrd booke

two enuious men shall not both ryde vpon  
Alle. Wherefore the mighty and strong  
loue him, which is as mighty and as strong  
hym selfe.

### Of the Wolues and the shepe.

**W**hen men haue a good head and a good  
censure or a good captaine, they ought  
to leue him, for he that leueth, repenteth  
afterward of it, as Esop reherseth to vs a fable  
of the shepe which had warre and discentie  
with the Wolues, and because that the wolues  
made so strong warre against the shepe. The  
shepe then toke for their helpe the Dogs, and  
the Wethers also, & then was the battell of the  
shepe so great and so strong, & fought so victo-  
riously against the wolues, that they put them  
to flight, and when the wolues saw y<sup>e</sup> strength  
of their aduersaries, they sent an Ambassador  
toward y<sup>e</sup> shepe for to haue peace with them,  
which Ambassador said to the shepe in this ma-  
ner. If ye will giue vs the dogs, we shal swea-  
vn to you y<sup>e</sup> we shall neuer keepe ne hold warre  
against you, and the shepe answered, if ye will  
swear we shalbe content. And thus they made  
peace together, but the wolues killed the dogs  
which were captaines of y<sup>e</sup> shepe, wherfore wh<sup>e</sup>n  
y<sup>e</sup> little & young wolues were growen in their  
age, they came of eche part & contriued & assailed

ed the together, & all in one accorde & still, said  
they: our ancestours & fathers: we must eate vp  
the shep. And their fathers answered & said  
them, we haue made peace with the. Neuer-  
theless the young wolues brake y peace and ran  
erly vpon the Shepe, and they: fathers after  
em, and thus because that the Shepe had deli-  
uered the Dogges to the Wolues which were  
their captaines they were all destroyed, and de-  
uoured of the Wolues. Therefore it is good to  
knowe well his captaine which may at neede sa-  
ue and helpe, for a true frende at neede is bet-  
ter then a Realme, for if the Shepe had kepte  
with them the Dogges, the Wolues had not de-  
uoured the. Wherefore it is a sure thing to kepe  
the lone of his protectour and good freind.

### Of the man and the Wood.

That gyueth ayde and helpe to his ene-  
mye is cause of his owne death, as rehear-  
eth this fable of a man whiche made an Are,  
er that he had made his Are, he asked of the  
trees. Geue me an handle, and the trees  
were content. And when he had made fast his hā  
to the are, he began to cut, & throw down to  
the ground all y trees, wherefore the Oke & Ashe  
said: If we be cut it is wel right and reason,  
for of our owne selfe we be cutte and throwne  
downe. And thus it is not good to put him selfe  
to the daunger and subiection of his enemye,

## The thyrd booke

one to helpe him to be adomnaged, as I may see by this present fable, for men ought not to geue the staffe by the which they may be beaten with.

Of the Wolfe and the Dog.

**L**iberty or freedom is a thing much sweeter as Clope reherfeth a fable of a Wolfe and Dog, which by chaunce met together, where the Wolfe demaunded of the Dog whereof thou so fat and so pleasaunt. And the Dog answered to him, I haue well kept my Lords house, and haue barked at the thieves which came into the house of my master. Wherefore he and his menne geue to me plenty of meat whereof I am fat and pleasant, and the Wolfe sayd to him. It is well said my brother, certainly seeing thou art so well at thy ease and fare so well, I haue great desire to dwell with thee to the intent that thou and I make but one manner, well sayd the Dogge come on with mee thou wilt be as well at thine ease as I am, and haue thou no doubt of nothing. The wolf went with the Dogge, and as they went by the way the wolfe beheld the dogs necke which was bare of heare, and demanded of the dog and said my brother why is thy necke so beare. And the dog answered, it is because of my great collar ypon to the which daily I am fastnes & at night I am unbounde for to keepe the house the better

Then said the Wolfe to the Dog. To bee  
 and e nede not, for I that am in liberty wyl  
 be put in subiection, and therefore for to fyl  
 belly I wyl not be subiect, if thou be accusto  
 to be bound, continue y in it, and I shall  
 as I am wont and accustomed, therefore  
 is no riches, greater nor more of valne  
 is liberty, for liberty is better then all the  
 in the world.

Of the hands, the fecte, and the mans belly.  
 Now shall one do any good to an other, the  
 which can do no good to his owne selfe, as  
 thou maist see by this fable of the fecte and of  
 hands which sometime, had great strife with  
 belly, saying all y we can or may gett, with  
 eat laboꝝ, thou eatest it, and yet thou doost no  
 good, wherefore y shalt no more haue nothing  
 of vs, and we shal let thee die for hunger, & then  
 when y bely was empty & sore hungry, she be-  
 gan to cry & say alas, I die for hunger, giue mee  
 what to eate, and the fecte & the hands sayd,  
 thou gettest nothing of vs. And because that the  
 ly might haue no meat, the condites thowtwe  
 which the meate passeth became small and  
 grow, and within few daies after, the fect and  
 hands for feeblenesse which they felt would  
 haue gotten meate for the belly, but then  
 was to late, for the conduits were ioyned  
 together, and therefore the limmes myght doe  
 good to other, that is to wete the belly. And



### The thyrd booke

he that gouerneth not well his bely, with gre  
payne he may holde the other lymmes in the  
strength and vertue. Therefore a seruant  
ought to serue wel his master, to thend that  
master holde & keepe him honestly, & to receyue  
and haue good rewarde of hym when his ma  
ster shall see his faythfulnesse.

#### Of the Ape and the Fox.

**O**f the poore and the riche, Clope rehearse  
a fable of an Ape which prayed the Fox  
to lende hym some of his tayle, for to couer  
buttockes therewith, saying thus to him. Why  
doth thy long tayle anaille thee, if auayleth thee  
nothing but letteth thee. And that which letteth  
thee shalbe good for me. The Fox sayd to hym  
would that it were yet longer. For rather  
would see it all fouled and dagled then it shoulde  
beare to thee suche honour as to couer thy  
buttockes there with. And therfore gyue not  
that thing of which thou hast need of, to the end  
that thou lacke not of it.

#### Of the Marchaunt and the Ass.

**M**anye one be traupled after theyr dea  
therfore men ought not to desire the  
owne death as Clope rehearseth this fable  
a marchaunt which led an asse laden to the market  
and for to be sone at market, he beate his

and soze pycked hym, wherfoze the poore Alse  
 wished and desired his owne death, wening to  
 m after his death he should be in rest. And  
 ter y he was wel beaten & chased he died. And  
 s maister made him to be slayne, & of his skyn  
 did make Labours which ben euer bette.  
 and thus for what payne that men may haue  
 tryng theyr life, they ought not to desire ne  
 sh their death. For many there be that hane  
 eat payne in this worlde, that shal hane grea  
 r in an other worlde. For a man hath no reske  
 the death but for his merites.

### Of the Harte and the Oxe.

O rely for to flee none is assured to escape the  
 danger. Wherof he sheweth as is shewed by  
 this fable. Of an Hart which ran before the  
 dogs, to the end y he should not be taken, he fled  
 to the first towne y he found, & entered into a  
 stable whereas a many Oxen were, to whome  
 he sayde. The cause why he was come there,  
 saying them sweetly that they would saue hym  
 and the Oxen sayde thus to hym: alas poore  
 hart, thou art among vs euill reskued. Thou  
 wouldest be moze sure in the fieldes, for yf thou  
 perceyued o: sene in y Dreherd, o: els of our  
 maister, certainly thou art but dead. Alas for  
 ttie. I pray you that you will hide me within  
 our blacke that I be not perceyued, and at  
 night I wyl goe hence, and shall put my selfe

## The thyrd booke

into a sure place. And one of the servants came  
 for to giue hay to the Oren, and when they be  
 done they went their way and saue not the  
 Hart, whereof the Hart was greatly reioysed  
 thinking to haue escaped the peryl of death, he  
 then rendred thanks to the Oren, and one of  
 the Oren said to him, it is easy to escape out of the  
 hands of the blinde, but it is difficult to escape  
 from the hands of him that may wel see, for if our  
 master come hether, which hath more then a  
 hundred eyne, certainly he shall see thee if he  
 perceiue thee, and if he see thee not, certainly  
 thou shalt be saued & shalt goe forth on thy way surely.  
 The master within a short while after went  
 into the stable, and after he demaunded to see the  
 hay which was befoze the Oren. And himselfe  
 went & felt of it and as he felt the hay, he felt the  
 horns of the Hart with his hands, & to himselfe  
 he said, what is this that I feele here, and being  
 dreadful called al the servants, and demaunded  
 how that Hart came there, & they said to him,  
 My lord we knowe nothing thereof. When the  
 Lord was ful glad & made the Hart to be taken  
 and slain, & the Lord made a great feast for  
 to haue eaten him. Therefore it happeneth oft  
 times, that he which supposeth to flye, is taken  
 and holden with the lace or net, for he that flieth  
 away is in great peril. Wherefore men ought  
 well to keepe themselves from doing of such  
 things whereby they neede not to flee.

Of the Falace and the Lyon, and of their  
conuerſation.

**T**he conuerſant with folke of evil lyfe, is a  
thing much perilous, as Esop reheraſeth a  
fable of a Lyon right ſtrong and myghty, which  
made himſelf king, ſoꝝ to haue great renoume  
and gloꝝy. And from hencefoꝝth he beganne to  
chaunge his condicions and cuſtome, ſhe wing  
himſelf curteous, and ſwoꝝe that hee wold hurt  
no beaſts, but wold keepe them againſt euery  
one. And of this promiſe he repented him, be-  
cauſe it is much difficult and hard to chang his  
owne kind, and therefoꝝe when he was angry,  
he led with him ſome ſmal beaſts into a ſecrete  
place ſoꝝ to eate & deuoure them. And hee de-  
manded if his mouth ſtanke oꝝ not, and they  
ſayd that it ſtanke, and al they which answered  
not, he killed and deuoured them all. It hapned  
that he demanded of y<sup>e</sup> Ape if his mouth ſtanck  
not, and the Ape ſaid no, but that he ſmelled  
the baſtme, & then the Lyon had ſhame to ſlea  
the Ape, but he found a gread falſhed ſoꝝ to put  
him to death. He ſained to be ſick, & commaun-  
ded y<sup>e</sup> all leches and ſurgions ſhoulde come to  
him, when they were come, he commanded the  
loke his vzin, when they ſaw it, they ſayd to  
him, ſir ye ſhal ſone be whole, al is at your com-  
maundement, and y<sup>e</sup> Lyon answered, alas right  
one wold I eate of an Ape, certainly ſaid the  
ſurgion,



## The fourth booke

surgeon, that is good meate. When was the Ap  
sent for, and notwithstanding that he woꝝship  
fully spake and answered to the King, y<sup>e</sup> King  
made him to die and deuoured him. Therfoze  
is perilous and harmfull to be in the felowsh  
of a tirant, for be it euil or good, he will eat and  
deuour euery thing, and right happy is he that  
may escape from his bloody hands, & that may  
eschew and flee the felowshipp of the euil tirant

Thus endeth the third boke of *Esop* fables  
And here beginneth the fourth booke, where  
the first fable maketh mencion of the  
Fox and the Raifens,

**H**E is not wise to desire a thing whiche he  
may not haue, as rehearseth this present fa  
ble of a Fox which looked and behelde the Ray  
fins that grewe vppon a high vine, whiche be  
much desired. And when he sawe that he might  
get none he turned his sorow into ioy, and said  
these rayfins be sower & if I had some I would  
not eate them. And therfoze he is wise that sa  
neth not to desire the thinge which he may not  
haue.

Of the Weasel and the Rattes.

**I**t is better then strength, as rehearseth  
this fable of an old Weasel, which might  
no more take rats, wherfoze she was ofte hun  
gry, and thought that she woulde hide her self  
with

within the flour to take the Rats which came  
 to eat it: And as the rats came to the flour, the  
 cat & ate them one after another. And as the  
 best rat of all perceined & knew her malice, he  
 said thus in him selfe. Certainly I shal kepe me  
 well from thee, for I know well thy malice and  
 illhood. Therefore he is wise that scapeth the  
 malice of euill folke, by wit and not by force.

Of the Wolfe, the Shepheard, & the hunter.

**M**anye folke shew themselves good in words  
 which are full of great fantasies, as reher-  
 seth this fable of a Wolfe, which fled before an  
 hunter, and as he fled he mette with a shepheard  
 to whom he said. My friend I praye thee that  
 thou tell not to hym that soloweth me, whiche  
 way I am gone: and the shepheard sayd to hym,  
 thus no dread ne feare nothing; I shall shewe  
 him an other way. And as the Hunter came  
 he demanded of the shepheard if he had seen the  
 wolfe, and the shepheard both with his head and  
 with his eien shewed the hunter the place wher  
 the wolfe was, and with the hand and y tongue  
 shewed the contrary. And incontinent the hun-  
 ter vnderstod him wel. But the Wolfe whiche  
 perceined wel all the sayned manners of y shep-  
 herd fled away. And within a litle while after  
 the shepheard encountred and mette with the  
 wolfe to whom he said: pay me for that I haue  
 kept

The fourth booke

keeps thee secreete, and then the Wolf answered  
to him in this maner. I thanke my handes and  
tongue, and not thy head ne thine eyne, for by  
them I should haue ben betrayed if I had not  
fled away. And therefore men must not trust  
in him that hath two faces and two tongues,  
for such folke is like and semblable to the Scorpion,  
which annointeth with his tongue & prickt with  
his taile.

Of Iuno the Goddesses, the Pecoocke and the  
Nightingale.

**E**very one ought to be content of kind and  
such good as God hath sent him, whereof  
must vse it iustly, as is reherfed vnto vs by the  
fable of a Pecoock, which came to Iuno the goddess  
and said to her, I am heuy & sorrowfull be-  
cause I can not sing as wel as the Nightingale,  
for every one mocketh & scorneth me because  
cannot sing, then Iuno for to comfort him sayd,  
the faire forme and beauty is fairer, and more  
worthy & of greater praysing then the song  
the nightingale, for thy fethers & thy colour  
resplendishing as the precious Emeraulde, and  
ther is no bird like to thy fethers ne to thy  
fe, and the Pecoock said then to Iuno, all this  
nought sith I can not sing, and then Iuno sayd  
againe thus to the Pecoock for to content hym,  
this is the disposition of the Gods, which

uen to either of you one property & one vertu  
 ch as it please them, as they haue giuen to  
 e faire beauty with goodly fethers, so they  
 ue giue to y nightingale faire & pleasant song,  
 to al other birds one quality. Wherefore  
 ery one must be content of that that he hath,  
 the miserable auaricious, the more goods  
 at they haue, the more they desire to haue.

### Of the Panther and the Villaines.

Here one ought to do wel to the stranger, &  
 to forgiue the miserable. As rehearseth thys  
 ble of a Panther which fel into a pit, & when  
 e villains or churles of the country saw her,  
 e of them began to smite on her, and other  
 d forgiue & pardon her, for she hath hurt no  
 y, & there were other y gaue to her bzeade,  
 d an other said to the vilaines beware ye flea  
 r not, and because that they were al of diuers  
 il, every one of them went home againe wee-  
 ng that she shold dye within the sayd pyt, but  
 little & little she climeth vp and went to her  
 use, and made her to be wel medicined, in so  
 uch that she was sone whole. And within a  
 ile after, she hauing in memory the great in-  
 ry that had ben don to her, went again to the  
 ce wher she had ben hurt & soze beaten, & be-  
 n to kil and flea all beastes which were there  
 out, and put the shepherd & swinherd & other  
 which



## The fourth booke

which kept beasts to flight, she bent the corn  
and many other evils and great harme she dyd  
there about. And when the folke of the countrie  
saw the great damage y she dyd to them, they  
came toward her, praying that she would have  
pitty on the, and to them shee answered in this  
maner. I am not come hether to take vengeance  
on them which haue had pittie of me, but onely  
on them that would haue slaine me, and soe the  
wicked and euil folk I recite this fable, to the  
end that they hurt no body, for if the vilayne  
had taken pittie one as well as an other of the  
poore Panther or serpent, which was a strange  
and miserable, when she was put in the pit, the  
foresaid euill had not come to them.

### Of the Butcher and the Wethers.

**W**hen a lineage or kinred is indifferent in  
diuision, they shal not do any thing light-  
ly to their profit, as reherseth this fable of a but-  
cher which entred into a stable full of wethers  
and when the wethers saw him, none of them  
said one word. And the butcher tooke the first  
that he found, then the wethers spake altoget-  
her & sayd, let him do what he wyl, and thus  
the butcher tooke the al one after an other saw  
only one, and as he would haue taken the last  
the poore wether said to him. Justly I am wor-  
thy to be taken, because I haue not holp my fel-  
lowes

lives, for he that wil not helpe ne comfort o-  
thers, ought not to demaund help ne comfort.  
for vertue vnited is better the vertu seperate

### Of the Fauconer and the byrds.

The wise ought euer to obserue and keepe  
good counsell, and in no wise they ought to  
be the contrary. As reberseth this fable of the  
pydes which were ioyfull and glad when the  
time came, because their nestes were  
then all couered with leaues, and incontinent  
they behelde and sawe a Fauconer which drest  
and layd his laces and nettes for to take them,  
and then they said altogether, ponder man hath  
witt on vs, for when he beheld vs, he wæpeth.  
And the Partrich which had experiment and  
knew all the deceits of the said Fauconer, said  
to them, keepe ye all well fro the sayd man, and  
flye from him into the aire, for hee seketh no-  
thing but the maner how to take you, for if hee  
take you he shall eate and deuour you, or to the  
market he shall beare you to be sold, and they  
that belæued his counsell were saved, and there-  
fore they which beleue good counsell are deliue-  
red out of their perils, and they which belæue  
not, be euer in great danger.

Of the true man, the Lye, and the Ape.

## The fourth booke

**A**t time past, men praised moze the folke  
of lesings & fashed, then the man ful of tru  
the which thing reineth greatly vnto this da  
as we may see by this present fable, of a tru  
man and a lper which went both together the  
row the cuntry, & so long they went together  
by their iournies, y they came to the prouin  
of Apes and y King of Apes made them to be  
taken and brought before him, and he thus be  
ing wheras he sat in his maiesty like an Em  
por, and all his Apes about him, as the subiect  
be about their Lord, wold haue demanded, and  
indeede demanded of the Lier and sayd, **W**ho  
am I? & the Lier & flatterer said to him, **Th**ou  
art Emperour and King, and the sayest cre  
ture that is in earth. And after the king dema  
ded of him agayne: **W**ho be these that be about  
me? And the Lper answered, Sir they be your  
Knights and your subiects to keepe your pe  
son and your realme. And then the King sayd  
thou art a good mā. I wil that thou be my gre  
seward of my houlsholde, and that enery one  
beare to thee honoz and reuerence, and wh  
the man of truth heard all this, he said in h  
selfe. If this man soz to haue made lies, is  
greatly enhansed, then by great reason I sh  
be moze wo:shipped & inhansed if I say true  
And after the King did aske the true man, and  
demanded of him and sayd, who am I, and  
that be about me? and then y true man answ

and thus to him, thou art an ape and a beaste  
 ought abhominable, and al they which be about  
 are lyke an semblable to thee. When þe king  
 commaunded þe he should be broken and tozue  
 with teeth & clawes, and cutte all in peces. And  
 wherefoze it happeneth oft that lyers and flatte-  
 ers be inhaunced, & the true men be set lowe  
 put back. For often tymes for saying trueth  
 men leese their liues, þe which thing is agaynst  
 justice and equitie.

Of the Horse, the Hunter, and the Hart.

One ought to put hymselfe in subiection  
 for to auenge hym on other, for better  
 is not to submitte hym selfe then to be sub-  
 mitted. As he reherleth a fable of an Horse  
 which enuied an Harte, because she was say-  
 er then he. And the hourse by enuie went vnto  
 a hunter, to whome he sayde in this manner.  
 thou wylt beleue me, we shall this day take  
 god pray, leape vpon my backe and take thy  
 hourse and we shall chase the Harte, and thou  
 shalt hytte hym with thy sword and kyl hym,  
 so thou mayest eate him and sell his skyn.  
 And than the Hunter mooued by auarice, de-  
 manded of the Hourse saying, thinkest thou  
 thy sayth, that we maye take the Harte of  
 whom thou speakest to mee of, and the Hourse  
 answered thus: suffice thee for here to shall I  
 all my diligence and all my strength, leape  
 me & do after my counsell, & then the Hunter

A.i.

lept



## The fourth booke

lept forthwith vpon the horse backe, & the horse began to run after the Hart, and when y<sup>e</sup> Hart saw him come he fled, because that the hart ran faster then the horse did, he escaped fro the and saued him, & then whē the horse saw & felt hym much wery, & y<sup>e</sup> he might no more run he sayde to the hunter, in this maner, light frō my backe for I may beare thee no more & I haue mist fro my pray. Then said the hunter to y<sup>e</sup> horse, seeing thou art entred into my bandes yet shalt thou not escape thus frō me. thou hast the brydle in thy mouthe whereby thou mayest be kept still, rested, and though thou wilt lepe, the sable shall kepe me, & if thou wilt cast thy feete fro thee, I haue good spurres for to constrayne thee, & make thee to go whether thou wylt or not, wher as I wil haue thee. And therefore kepe thy self wel thou shewe not thy selfe rebellious vnto me. Therefore it is not good to put & submit himselfe vnder the hands of other, wening thereby to be auenged of hym, agaynst whom men may haue enuie, for who so submitteth himselfe vnder the might of other, he bindeth him selfe to him.

### Of the asse and the Lyon.

**T**he great caulers by their high & loude cry suppose to make folke aserd, as recited in this fable of an asse which sometyme met with a Lion to whom y<sup>e</sup> Asse sayde, let vs climb

on a mountayne, & I shall shew thee how the  
asses be a feard of me: And the Lion began to  
sile and answered to the Ass. So we my bro  
er, & when they were vpon the top of the hill,  
the Ass began to cry, and y<sup>e</sup> Foxes & Hares be-  
gan to flee, and when the ass saw them flee, hee  
ran to the Lion. Seest thou not howe y<sup>e</sup> beastes  
feared & doubt me. And the Lion said, I had also  
been feareful of thy voyce if I had not knowe be  
fore that thou art but an Ass, And therfore me  
be not to doubt him y<sup>e</sup> auauileth him selfe for  
do that that he can not do, for: God keepe the  
people fro y<sup>e</sup> wolues. He also men neede not to  
doubt a scole for his noyse, ne for his hie cry.

Of the Hauke and of the other Byrdes.

The hypocrits make to God a berd of straw  
as reherseth this present fable of an Hauke  
which sometime faund y<sup>e</sup> he woulde haue cele-  
brate, made and holden a natal or a great feast,  
the which should be celebrate within a temple  
to his feast & solennitie he enuited & somoned  
the smial Byrdes, to the which they came, &  
continēt as they were all come to the feast &  
stred into the tēple, the Hauke shut the gate,  
put them all to death one after an other. And  
therfore this fable sheweth to vs how we must  
pepur selfe fro all them which vnder sayre  
thing haue a false heart, and those ben Hypo-  
crites and deceyuers of God and the world.

The fourth booke  
Of the Fox and the Lion.

**F**Ayre doctrine taketh he in him selfe that  
is chastised by the peril of other, as rehear  
seth this present fable. Of a Lyon which some  
tyme sayned him selfe sicke, and when the  
beastes knewe that y<sup>e</sup> Lyon was sick, they wol  
go al to vist and see him as there king, & incont  
inent as the beastes entred into his house for  
to comfort him he deuoured them, And when  
the foxes were come to y<sup>e</sup> gate for to haue vi  
sited the Lyon, they knewe well the fallace and  
falsched of the Lyon, & saluted him at the entre  
the gate & entred not within, & when the Lyon  
sawe that they would not enter into his house  
he demaunded of the, why they wold not come  
in, and one of the foxes sayd to him, we knowe  
well the traces, that all the beastes which haue  
entred into thy house came not out again. And  
also if we enter within, we should no moze come  
out agayne. And therefore he is wel happy that  
taketh ensample by y<sup>e</sup> hurt of other, For to enter  
into the house of a great lord it is easy, but for  
to come out of it agayne is much difficile.

Of the Assle and the Wolfe.

**T**o no euyl man, saythe ne truest ought  
neuer to be adioyned. As men maye wel  
see by this fable of a Wolfe, which bysytte  
an Assle which was ryghte sicke, the which

Wolfe

Wolfe began to seale & touch him, and demaunde  
of him and sayd . My brother and freende  
ere about is thy soze, and the Ass sayde to  
n there as thou touchest, and then the wolfe  
ning to helpe him, began to byte and synge  
n. And therfore men must not truste flatter  
s, for they do one thing and say an other.

Of the Hedgehogge and three litle  
Kiddes.

Behonesth not to the yong & litle of age to  
mocke ne scozne their elder, as rehearseth  
a fable of 3. litle goates which mocked a great  
hedgehog, which fled befoze a wolfe, and when  
percepued the scozning of them, he said to the  
woze soles, ye wot not wherfore I flee, for if  
wist & knewe well þ inconuenience & peril,  
would not mocke at it. And therfore when  
n see þ great & mighty be feareful & doutous,  
the oze litle ought not to be assured, for when  
won is taken & gotten by fortune of warre,  
country about is not therfore þ moze a cer  
ned, but ought to tremble and shake.

Of the Man and the Lion.

En ought not for to belæue thynter, e Day  
but the truethe, & the dede, As men maye  
see by this present fable of a manne and a  
Lion.



## The fourth booke,

**L**ion which had strife together & were in  
 discentis, for to wete and knowe which of  
 both was moze stronger, the man said that  
 was moze stronger then the Lyon, and for  
 haue his saying verified, he shewed to the  
 a picture where as a man had victorie ou  
 Lion, as of the picture of Sampson the Stre  
 Then sayd the Lion vnto the man, if the  
 could make the picture good & true, it had be  
 here paynted how the Lion had victorie of  
 man but now I shal shew to thee the verie  
 true witnes thereof. The Lion led then  
 man to a great pit, & there they fought toget  
 but the Lion cast the mā into the pit, & sub  
 ted him to his subiection, & said: thou man,  
 knowest thou al the trueth which of vs both  
 stronger, and therefore at the worke is kno  
 en the most subtilt worker.

## Of the Camel and the Flye.

**H**e that hath no might, ought not to pr  
 himselfe of nothing, as reherseth this  
 sent fable of a Camell, which had great cha  
 or burthen. It happened that a Flye, because  
 of the Camels heare, lept to the backe of  
 Camell & made her to be bozn of him al the  
 and when they had made a great way, and  
 the Camell came at enē to the lodge & was  
 in stable, the Fly lept frō him to the ground  
 besid the fete of the Camell, and after he sa

re ing Camel. I haue pitie of thee, and am come  
ch of on from thy back, because I would no more  
id that eue ne tranaille thee by the beryng of me,  
and f Camel sayd to the fly, I thanke thee, howe  
the it that I am not soze laden of thee. And there  
ie oue of him which may, neyther helpe ne lette,  
he fte n neede not to make great estimation of.

Of the Ant and the Sigall or Creet.

It is good for euery man to puruay him selfe  
in the Sommer season, of such thinges where  
he shall haue neede in winter, as I mayest  
by this present fable. Of the Sigal whiche  
the winter time went and demaunded of the  
ant some cozne for to eate. And then the Ant  
yd to the Sigal, what hast thou done all the  
ommer last past, and the Sigal aunswered, I  
ane songe. Then said the Ant to her of my  
zne thou gettest none. For if thou hast songe  
all the somer go daunce all the winter, & ther  
is there is one time ordayned to do some la  
bour & worke. And one time to haue rest. For  
that worketh not ne doth no good, shall haue  
ste at his teeth great colde & lacke at his neede.

Of the Pilgrime and the Sworde.

A euill man maye be cause of the perdit  
on or losse of many folkes, As reherseth  
I.iii. this

This present fable of a Pilgrime which found  
in his way a sworde. And he asked of þe sworde  
what is he þe hath lost thee: And þe sworde answered  
to the Pilgrime. A man alone hath lost  
me. But many one I haue lost. And therefore  
an euyl mā may wel be lost, but oʒ he be lost  
may well let many one. For because of an euyl  
man may come in a country many euyls.

### Of the sheepe and the Crowe.

**M**en ought not to do iniurie ne dyspayre the  
poore innocentes ne the simple. As reher  
seth this present fable of a crowe which sette  
helfe vpon the backe of a sheepe. And when the  
sheep had borne her a great while, she sayde  
her, thou shalt keepe thy selfe well to sette the  
vpon a dogge. And then the Crowe sayde to the  
sheepe. Whyneke thou not poore innocent the  
I wot well with whom I play, for I am olde  
and malicious, and my kynde is to let all in  
nocentes, and to be a freend vnto the euyl. And  
therefore this fable sheweth playne howe ther  
be folk of such kind that will do no good worke  
but onely let the innocentes and simple folke.

### Of the Tree and the Reece.

**N**one ought to bee pꝛoude agaynste his  
Lorde, but ought to humble him selfe to  
warde

ward him, as rehearseth this fable of a greete  
tree which would neuer bowe for any wind and  
a reede which was at his foote, bowed him selfe  
as much as the wind would: and the tree said to  
him. Why dost thou not stand still as I do? And  
the reede answered, I haue not the might that  
thou hast. And the tree said to the reede proudly.  
Then haue I more strenght then thou. And anon  
after there came a great winde which threwe  
downe the sayde great tree to the ground, and the  
reede abode still vp. For the proude shall alway  
be threwe downe, & the humble shall be exhaui-  
shed. For the roote of all vertue is obedience and  
humilitie.

*thus endeth the fourth booke of the subtil fa-  
bles of Esop.* And here beginneth the fife  
booke, wherof the first fable maketh  
mention of the Mule, the Wolfe,  
and the Foxe.

**M**EN call many folke asses that be verie sub-  
til & wise, and such thinke to know much &  
be great clerkes that are but asses. As it ap-  
peareth by this fable, of a mule which eat grasse  
a medow nere to a great forrest, to whome came  
fore which demaunded of him & saide. What  
art thou? and the mule answered. I am a beast.  
And the foxe said to him, I do not aske of thee that  
thing, but I aske who was thy father? & the mule  
answered



## The fifth booke

answered, my greate father was an Horse & the  
fore sayd again. I do not aske thee that, but on-  
ly that thou tell me what is thy name. And the  
mule sayd to h<sup>e</sup> for: I know not, because I was  
little whē my father died, neuerthelesse, to the  
end that my name should not be forgotten, my  
father made it to be writtē vnder my left foote  
behind, wherfoze if thou wilt knowe my name  
go thou and looke vnder my foote. And whē the  
fox vnderstand the falshod of the mule, he went  
agayne to the forest & met with the Wolfe, to  
whome he sayd. Ha mischaunt beast what dost  
thou here: come with me, & into thy handes I  
shall put a good praye, looke in yonder meddow  
and there thou shalt find a good fat beast, of the  
which thou mayest be filled. And the Wolfe en-  
tered into the medow and found there the mule  
of whom he demaunded & sayd: who art thou  
and the mule answered to the Wolfe, I am a  
beast. And h<sup>e</sup> wolfe sayd to him, this is not that  
I aske of thee, but tel me how thou art named  
and the mule sayd I wot not, but neuerthelesse  
if thou wilt knowe my name, thou shalt finde  
written vnder my left foote behynd. When the  
wolfe said. I pray thee that thou vouchsafe  
shewe it me, & h<sup>e</sup> mule lift vp his foote, and  
the Wolfe beheld and looked in the foote of the  
mule, the mule gaue him such a stroke with his  
foote on the forehead, that almost the brain  
out of his head. And h<sup>e</sup> for which was within  
bo

hath and saw al the maner, he began to laugh  
and mocke the Wolfe, to whom he said, Foule  
beast thou wotest wel that thou canst not read  
wherefore evil therof is come to thee, thy selfe  
cause of it. For none ought to take vpon hym  
to do that, that is impossible to him. And there-  
fore many be deceiued that take vpon them to  
do that, that they can not skil of.

¶ Of the Boe and the Wolfe,

**T**here be some that presume to be great  
lords & dispraise their parentes that at  
the last become poore, and fall into great  
dishonour. As thou maist see by this present fa-  
ble of a Boe which was among a great heard  
of swyne, & for to haue lordship and domyni-  
on ouer al the, he began to make a great ru-  
mour, and shewed his great teeth, for to make  
the other swine aserd, but because they knewe  
him they sette nought by him, wherof hee was  
much displeased, and would go into the herd of  
shepe and lambes. And when he was there, he  
began to make a great rumour and shewed his  
great teeth. And when the Lambes heard hym,  
they wer sore aserd & began to shake for feare,  
And the said y Boe within himself, here is the  
place wherin I must abid and dwel, for here I  
shal be greatly worshipped for enery one quake  
for feare of me. When came the wolf thither for  
to

## The fifth booke

to haue raniſhed ſome pray, and the lambes began al to flee. But the boze as proude would not ſtirre him, ne goe from the place, becauſe he ſuppoſed to be Lord, but the wolfe toke him & bare him into the wood ſoꝛ to eate him. And as the wolfe bare him, it hapned that he paſſed befoze the herde of ſwine which the boze had left. And then when the boze perceyued and knewe them he prayed and cried to them that ſoꝛ the loue of God they would help him, & that without their helpe he were but dead. And then the ſwine all of one aſſent & wyll, went and recovered theyꝛ ſelowe and after ſlew the wolf. When þe Boze was deliuered & ſaw him ſelfe among þe ſwyne he began to haue ſhame, becauſe he was thus departed and gone frō his fellowſhpy, and ſaid to them. My brethren and my frēdes, I am wel woꝛthy to haue had this payne, becauſe I was gone and departed frō you. And therefore hee þis is well let him keepe him wel, ſoꝛ ſuch by pryde deſtreth to be a great lord, which oft falleth into great pouerty.

## Of the Fox and the Cocke.

Oftentimes much ſpeech hurteth, as rehearſeth this fable. Of a fox that came towarde a cocke and ſaide vnto hym, I would fain knowe if thou canſt ſing as well as thy father coulde. And then the cocke ſhut his eyes and began to crowe.

crowe and singe. And then the For toke and  
 bare him away. And the people of the towne  
 cryed & sayd: the For beareth away the Cock  
 Then the Cocke sayde thus to the For. My  
 Lozde, vnderstandest thou not what the people  
 say, that thou bearest away their Cock, tell to  
 them that it is thine & not theirs. And as the  
 For said it is not yours but mine, the Cocke  
 escaped from the Fors mouth, and flew vpon  
 a tree. and then the Cock said to the For: thou  
 liest, for I am theirs and not thine. And the  
 For began to hit the earth, both with his mouth  
 and heade, saying. Mounth thou hast spoken to  
 much, thou shouldest haue eaten the Cock, had  
 not ben for thine ouer many wordes. And ther-  
 fore ouermuch talkyng letteth, and too much  
 rowling smarteth. Wherefore kepe thy self from  
 ouer many wordes, so the'nd that thou repent-  
 est thee not.

¶ Of the Dragon and the Laborer.

**M**en ought not to render euill for good, and  
 they that helpe, ought not to be let. As re-  
 ferreth this fable of a Dragon which was  
 within a Riuer, and as the Riuer was dimi-  
 nished of water, the dragon abode at the Riuer  
 which was al dry, and thus for lacke of water  
 he could not stirre him: A laborer or villaine  
 came then that way, and demaunded of the  
 Dragon



## The fifth booke

gon and said, what dost thou here? and the dragon answered to him, here I am without water, without which I can not moue, but if thou wilt binde me and set me on thy asse and lead me into a riuer, I shal giue to thee abundance of golde and siluer. And the vilain or churle, for covetousnes bound & led him into the riuer. And when he had unbound him, he demaunded his salary or payment. The dragon said to him, because that thou hast unbound me thou wilt be paid: and because that I am now hungry I shal eate thee. And the vilain answered and said for my labour wilt thou eate and deuour me? And as they strived together, y for was within the forest & heard well they 2 question & difference. A Cat came to them and said in this maner. Strive ye no more together, for I will accorde & make peace betwixt you. Let ech of you tel to me his reason, for to wete which of you hath right, and when ech of them had told his tale, the fox sayde to the vilaine. Shewe to me how thou unboundest the dragon, that I may giue therof a true and lawfull sentence. And the vilaine put the Dragon vppon his Asse, and botmede him as he had done before, And the fox demaunded of the dragon, helde he thee so fast bounde as thou art now: and the dragon answered, yea my lord, yet more hard. And the fox said to the vilaine binde him yet harder, For he that wel bindeth wel he can unbinde, and when the dragon was

fall

If bound he said to the vilain, beare him again  
 whether thou first found him, and there thou shalt  
 haue him bound as he is now, and thus he shal  
 not eate ne deuour thee. For he that doth euill,  
 shal he must haue. For they shalbe punished of  
 God y do harme to the poore folke. For who so  
 doeth euil for good, he shalbe therof rewarded.

### Of the Fox and the Cat.

There be many folke which aduauunce them,  
 and say that they be wise and subtil, whiche  
 are great foles and know nothing, as rehear-  
 seth this fable of a fox that sometime met with  
 a Cat, to whom he sayde. My gossip, God gyue  
 you good day. And the Cat answered. My lord,  
 God giue you good life. And then y fox demaun-  
 ded of him: my gossip what canst thou do? And  
 the Cat sayd vnto him, I can leape a little, and  
 the Foxe sayde to him, certaynely thou art not  
 worthie to liue, because that thou canst nought  
 do. And because that the Cat was angrie of  
 the Foxes wordes, he asked and demaunded of  
 the Fox and sayde, gossip what canst thou do?  
 The Fox answered, I haue a thousand wyles haue I sayde the Fox, for I  
 haue a sacke full of sciences and wiles. And I  
 am so great a clerke that none maye beguile ne  
 deceiue me. And as they were thus speakyng  
 together, the Catte perceiued a knight coming  
 toward them, which had many Dogges with  
 hym

## The fifth booke

him & said to the For my gossip, certainly I  
a knight comminge hitherward, which leade  
with him many Dogs, & which as ye wel knowe  
be our enemies. The For answered to the  
my gossip, thou speakest like a colward & as  
that is aserd: let them come and care not thou  
And incontinent as the Dogs perceined & sawe  
the For & the Cat, they began to run vpon  
and when the For sawe the come, hee said to  
Cat: let vs flee my brother, to whom the  
answered Certainly gossip there is no need  
nevertheles the For beleued not the Cat  
fled & ran as fast as hee might to save him, and  
the Cat leapt vpon a tree & saued him self, now  
shall we see who shall play best for to preserve  
and save himself. When the Cat was vpon the  
tree, hee looked about him, & sawe how the Dogs  
held the For with their teeth, to whom hee cried  
and said. O my gossip & subtil For, of the thousand  
sande wiles that thou couldest do, let me now  
see, & shew me one of them. The For answered  
not, but hee was killed of the Dogs, & the Cat  
was saued. And therfore the wise ought not  
dispraise the simple, for some are supposed to be  
wise, which is a very soile.

### ¶ Of the hee Gote and the Fox.

**T**he feeble ought not to arme him against  
strong. As reherfeth this fable of a Wolf  
which

[illegible]

Of the Wolfe and the Ass.  
4 En ought not to beleue lightly the counsell  
of him to whom men purpose to lesse as  
may be by this fable of a Wolfe, which some  
tyme meet with an ass, to the which befall my



## The fifth booke

brother I am hungry, wherefore I must needs  
eat thee. And then the asse answered him  
benignely. My lord, to me thou maist god  
thou wilt. For if thou eatest me thou shalt  
me out of great pain, but I pray thee if thou  
eat me I thou wilt save to save me out of  
hve way. For wel thou knowest I bring home  
the raffen from the vine, & from the dell  
the corn, all we knowen I bear home  
wood from the forest, & when my master will  
to some building, I must goe fetch the wood  
from the mountain, & at the other part I be  
the corn unto the mill, & after I beare home  
meale, and for a short conclusion I was  
in a curious house for some paine and so all  
hours I am laboure & subject to it, for the  
I would not that thou shouldest be here in  
great beards & mane, & there might be  
to me, but I praye & requyre thee  
thou wilt here my counsel, which is I  
goe into the forest and I shall binde me  
as thy servant, & I shall binde the asse by  
my master, and I shall lead me before  
wood whersoever thou wilt, so thend that  
secretly thou eat me, to the which counsel  
accorded and said. I will wel that it be  
so, when they were com into the forest, they  
each other in the manner as is afore sayd.  
When they were so bound, the wolfe sayd to  
asse, go wher thou wilt, and go before to

the way and y<sup>e</sup> asse went before & led the wolfe  
to the right way of his maisters house, & whe  
the wolfe began to know the way, he said to the  
asse: me go not y<sup>e</sup> right way, to the which y<sup>e</sup>  
he answered. My Lord say no so for certainly  
this is the right way. But for al that the wolfe  
could haue gone another way: nevertheless  
the asse led him to the house of his master: & as  
his master & al his men saw how y<sup>e</sup> asse drewe  
the wolfe after him and would haue entred into  
the house, they ran out with staves and clubs  
& smot on the wolfe, & as one of the wolfe haue  
smitten a great stroke vpon the wolfs head, he  
broke the corde wherewith he was bound and so  
heaped & ran vpon y<sup>e</sup> mountain side, butt & he  
then the asse for the great joy that he had  
that he was so scraped from y<sup>e</sup> wolfe, he began to  
sing & the wolfe which was vpon the mountain  
heard the voice of the asse, he began to say to him  
the asse: thou maister cry and crie for I that the well  
kepe an other time that thou shalt not bind me  
thou hast don but late ago, and therefore it is  
great folly to beleue the counsell of him to whose  
en wil let, & to put himse lfe in his subiection,  
that once had beguiled me, he must keep him  
so, another time y<sup>e</sup> he be not deceived. For he to  
know men purpose to do some evil turne, whe  
men hold him at auantage, me must put them  
at the vpper side of him, and after men  
paruate for the counsell.

## The fifth booke

### Of the Serpent and the Laborer.

**T**he Authore of this booke, reherseth such a  
fable, and of such sentence as is  
president, that is to wite, that men shoulde be  
leeue him to whom men hath don euill. And  
sayth that sometyme in warrest tyme a laborer  
went to see his goods in the fieldes, & which way  
in his way a serpente with a staff which he bare  
in his hand, smote the said serpent, and gaue him  
such a blow on the head that nere he felw him  
as the serpent felt himself sore hurt, he went  
to the man & entred into his hole, & said to the labo-  
rer. O euil freinde thou hast beaten me. Wher-  
with the man & thou neyer beleeue not him to  
whom thou hast done any euill. Of the which  
wordes the labourer made lyflecte, & went  
forth on his way. At befel thā in the same yere  
that this laborer went agayne that way, for  
to labour & ere his ground. To whom the ser-  
pent, as my freind whether goest thou, and  
the laborer answered to him. I go ere and plow  
my ground, and he said to him, how not to me  
for this yere shalbe full of raine, & great abun-  
dance of water shall fall. But the laborer sayd  
I beleeue not him to whom I haue sometyme  
don any euill, and without anye wordes the  
laborer went forth on his way & beleeued not  
the serpent. But made al his ground to be red,  
sowed as much corne as he might. In the fall

are sell great aboundaunce of water, wher-  
e y<sup>e</sup> sayd laborer had but littell of the Cozne,  
the most part of the Cozne y<sup>e</sup> hee had sowed,  
perished the same yeare. Because of the great  
drouth that same yeare. And yet the next yeare  
after following, as this Laborer passed before y<sup>e</sup>  
selling place of y<sup>e</sup> said serpent, & went for to  
his ground, y<sup>e</sup> serpent demanded then of  
him, my friend whether goest y<sup>e</sup>. And y<sup>e</sup> laborer  
answered, I go for to sow my ground with cozne  
& other graine, such as I hope that shalbe ne-  
cessary for me in tyme coming. And than the  
serpent saide to him. My friend sowe but little  
graine, for y<sup>e</sup> sower next tyme shalbe so great  
drouth, y<sup>e</sup> by the drouth & hete, all the cozne  
which is sown on the earth shal perish. But belene not  
to whom thou hast done any euill, & with-  
out saying any words, the Laborer went and  
thought of the words of y<sup>e</sup> serpent, and tuesday  
the serpent had so sayd for to deceyue him,  
sowed as much Cozne & other graines as hee  
thought; and it hapned that the sower next fol-  
lowing was such, as aboue is sayde, therefore  
the man was beguiled, for he gathered the same  
yeare nothing. And y<sup>e</sup> next yeare following, the  
same season the poore Laborer went againe for  
to his ground, the serpent saw him come,  
as he came & passed before his place, he asked  
the Laborer in this manner. My friend whe-  
ther goest thou. And the Laborer answered. I



## The fifth booke

went ere my land. And then the serpent said  
 unto my freinde I will not to much, me to the  
 of wine and other grannes, so to better me be  
 I will the less believe not him to the table  
 pardon will. And I tel the that this yere  
 be the most temperate and the most fetyll o  
 manner of corne that euer thou sowest, & w  
 laborer had heard these wordes, he wente  
 way and did as the serpent had sayd, & yere  
 gathered much good, because of the dispositio  
 tyme. And on a day of the same yere, that ser  
 said to the sayd laborer coming from harnell  
 whom he came agaynst and said. How say  
 found, hast thou not found how great plen  
 of good as I had told to thee before? the labo  
 answered and said, yea certainly, whereof I  
 thee, and then the serpent demanded of him  
 remuneration or reward, and the laborer th  
 demanded what he would have of him, & the  
 pent said, I demanded of thee nothing, but  
 ly to morrow in the morning thou wilt sende  
 a dish ful of milke by some of thy chyldren.  
 then the serpent shewed the laborer the ho  
 his dwelling, & sayde to hym, tell thy son  
 bring the milke hyther, but take good heed  
 y. the other while I tolde y thou believedst  
 him to whom thou hast done evil, and a  
 after when those things were sayd, the lab  
 went homeward, and in the morning he  
 to his son a dish ful of mylke which he bro

the serpent & let the dish before the hole, and  
 the serpent came out and slew the childe through  
 the benim: & when the laborer came fro y<sup>e</sup> felde  
 came before the repairs, or dwelling of the  
 serpent, he found his sonne which lay deade on  
 the earth. When began the laborer to cry with  
 a high voyce, as he that was ful of sorow & of  
 griefes, saying these wordes. O cursed & enyl  
 serpent benim & false, traytour thou hast decei  
 ved me. O wicked and daceitful beast, ful of  
 contagious enill, thou hast sorowfully slayne my  
 son, and then the serpent saide unto him, I will  
 tel that thou knowest I haue not slaine him so  
 sorowfully ne without cause, but so to avenge me  
 the hurt y<sup>e</sup> thou hast done me without cause  
 & hast not amended it, hast thou now memo  
 ry of it? I said to thee thou shouldest not be  
 to him to whom thou hast don euil, haue now  
 in memory that I am avenged of thee. And  
 as fable sheweth how me ought not to beleue  
 what hears sayth to them, to whom meane hath  
 done some harme or euil in time past. For old  
 is saide is saue renued.

Of the Fox the Wolfe and the Lion.

If it be so that any hath bene adamaged by  
 another, he ought not to take vengeance by  
 the tong, in giuing iniurious wordes, and the  
 cause that such vengeance is dishonesty, to vs  
 sheweth this present fable, somtyme there  
 was a fox that ate fish in a ruer. It hapned

# The fifth booke

that the wolf came that way, and when he  
the for which ate with so great appetite,  
began to say, my brother give me some fish.  
And the for answered to him. Alas my lord  
behoneth not y<sup>e</sup> eat the relief of my table,  
for the worship of your person, I shall count  
you wel. Doo so much to get you a basket  
I will teach you howe y<sup>e</sup> shall take fish to the  
y<sup>e</sup> may take some when y<sup>e</sup> shalbe hungry.  
the wolfe went into the stret and stole a basket  
which he brought with him, & the for took  
basket and bound it with a corde at the collar  
tayle, & when he was wel bound, y<sup>e</sup> for sayd  
the wolf, go you by the river & I shall lead  
you to the basket, & the wolfe did as the for  
him do, & as the wolf was going within the  
ter, the for filled the basket ful of stones by  
malice. And when the basket was ful, the  
sayd to the wolfe. Certaynely my Lord, I  
no more lyst he hold the basket so full, and  
for sayd, it is ful of fish, and the wolfe when  
the for had said trueth, profered such wordes  
ing. I render graces and thanks to God, that  
I once may see the high and excellent wisdom  
in the arte and craft of fishyng. And then  
for said to him. My lord abide me here and  
shal fetch some to helpe us for to take & haue  
the out of the basket. And in saying the  
wordes the for ran into the stret wher he  
went. To whom he said in this manner. Wh

you here: why be you workelesse, see yonder  
 the wolfe which eat your shep, your lambs and  
 your beastes, and how he taketh your fish out of  
 the river & eat them. And then all the men came  
 together, some with slings, and some with bows,  
 and other with traues to the river, where they  
 set aound the wolfe, whom they beat outragiously,  
 and when the poore wolf saw him thus oppres-  
 sed and beted with strokes, began with all his  
 strength and might to bawle, and supposed to  
 haue caried away the fish: but so wrongly he  
 knew that he pulled his tayle from his ars. And  
 thus he escaped feare with his life. In y meane  
 while it hapned that the Lion which was king  
 ouer all beastes, was sore sick, and the wolfe  
 thought that he would be quit with the fore,  
 went for to see him as his Lord. And when he  
 came there, he saluted his Lord, saying thus to  
 him: My king I salute you, please it you to  
 knowe I haue gon round about the countrey and  
 prouince, & in all places of it for to seeke medi-  
 cines profitable for you, and for to recouer helth  
 but nothing haue I found good for your sickness  
 but only the skin of raimard the fox, heys proud  
 malicious, which is to your body medicinall,  
 but he disdained to come hyther & see you, but  
 I haue had him to counsel, & when ye hold him let  
 his skin be taken fro him, & then let him runne  
 wher he wil, & that said skin which is so holson  
 shall cause it to be bound vpon your bodie.

And



## The fifth booke

And within few dayes after it shal render you  
in as good health as ever you were, and whiche  
had said these wordes, he departed from þe King  
and toke his leaue. But ever he supposed that  
for had herd hym, & so he did, for he was with  
in a taryar nigh to the place, where he heard all  
the proposition of the wolfe, to the which he ad-  
put remedy and great prouision, for as sone as  
the wolfe was departed from þe Lion, the For-  
wēt into the fieldes, and in a high way he found  
a great dungbil, within the which he put him-  
self, and as he supposed after his deuise to be de-  
filed & dagled enough, came thus arayed into the  
lodge of the lion, whom he saluted as he ought  
to haue done to his Lord, saying to him in this  
manner. Syr king, God giue you good health  
and the Lion answered to hym. God saue the  
my swete frende, come nere and kisse me, and  
after I shal tel the som secret which I wil not  
that enery man know. To whom the for sayde  
in this maner. Ha sir king be not displeased, for  
I am so foule arayed & al so dagled, because  
of the great way which I haue gon, seeking  
about some good medecine for you, wherefore  
behoneth not me to be so nere your person, for  
the stinke of the dung, would graue your per-  
son, for the great sickness þe you haue: but here  
syz, if it please you, or ever I come nere to the  
royal maiestie, I shal go bath & make me faire  
and cleane: & then I shal come againe to pre-  
sent

my selfe before thy noble person, not withstanding  
 all this, and if it please thee to write & know  
 that I come from all the countries here about,  
 from all y<sup>e</sup> realmes adioyning to this prouince,  
 so to see if I could find some good medicine dol  
 lous and needefull to thy sickness, and to recover  
 thy health, but certaynely I haue found no better  
 counsel, then the counsel of an auncient Cræke  
 with a great long berd, a man of great wisdom  
 age & worth to be praised, who said to me how  
 in this prouince is a wolfe without a tayle, the  
 which had lost his tayle by ventur of the medi  
 cine which is with him, for the which thing it is  
 needfull & expedient, that ye make this wolfe to  
 come to you, for the recovery of y<sup>e</sup> helth of your  
 saye and noble body, & when he is come, dissem  
 ble and cal him to counsel, and say that it shal  
 be for his gret worship & profit, & as he shalbe  
 nere vnto you, cast vpon him your armed sate  
 & as swiftly as ye may, put the skine fro y<sup>e</sup> body  
 of him, and kepe it whole save only that ye shal  
 leaue the head and feet, and then let hym go his  
 way to seeke his aduenture, and forthwith whē  
 ye haue the skin, al hot & warme ye shal bind it  
 about your body, & or long time be passed your  
 helth shalbe restored to you, & ye shalbe as whol  
 as euer you were in your lyfe, and then the for  
 toke his leane of the king and departed, & wēt  
 againe to his tairer. Soon after came there the  
 wolfe so to see the Lion, and incontinent the  
 Lion

The fifth booke to

Lion called y<sup>e</sup> Wolfe to counsell, & fastned soft  
ly his fote on him, & despoiled the Wolfe of his  
skinne; sate the skin of his head and his feete  
and after the Lion bound it al<sup>l</sup> warm about his  
bely, & the Wolfe ran away shynles; wherfor  
he had enough to do to defen and put from him  
the flies which greued him soze; & for the great  
distresse that he felte; because of the flies which  
eate his flesh he was wode, and ran vnder a bush  
vpon the which the Fox was. And when the  
Fox saw him, he began to cry & cal laughing af-  
ter the Wolfe and mocked him, and said. Wolfe  
arte thou that passethe there befoze with such a  
fayze boode on thy heade; and with right fayze  
gloues on thy handes, harke harke what I shal  
say to thee. When thou wentest and camest be-  
foze the kynges house; thou wast blessed of the  
Lord. And when thou toere at the Court; thou  
hadst many good wordes and good talking of all  
the world. And therefor my gossip, be it euil or  
good, thou must let all passe & haue patience in  
thine aduersitie. And this fable sheweth vnto  
vs, that if any be hurt or endannged by some  
other, he must not auenge himselfe by his tong  
to make any treason; ne for to saye of them  
any harme or open blasphemie, for he oughte to  
consyder, that whosoener maketh the pit ready  
for his brother; oft it hapneth, that hee himselfe  
falleth in the same, & is beaten with the same  
rod that hee maketh for other.

Of the Wolfe which made a fart.

It is folly to thinke more then men ought to  
do, for whatsoeuer a fowle thinketh, it saith  
him that it shalbe. As it appeareth by this fa-  
ble of a wolfe, which sometime rose early in a  
morning. And after that he was risen vp from  
his bed, he reached hym selfe and let a great fart,  
and began to say to hym selfe. Blessed be God,  
these be good tydings, this day I shalbe wel  
fortunate and happy as mine arse singeth to me.  
And when he departed fro his lodging & began  
to walke abroad. As he went on his waye, he  
found a lacke full of talon which a woman had  
let fall, and with his fote he turned it vp & de-  
uoured it sayd to him selfe. I shal not taste this, for  
it hath shoddest harte my tender stomake. for I  
shal haue this day better meate & more delicious  
meat. I know this mine arse did singe it so to me  
and saying these wordes he went his waye; and  
now after he founde a great peece of bacon well  
salted, which he turned vp so doone, & when he  
had turned and toiled it enough, he sayde. I dis-  
myne to eate of this meate, because that it shold  
cause me to drinke to much, for it is salte, and  
is mine arse sange to me last. I shall eate this  
day better and more delicious meate. And then  
he began to walke farther, and as he entred in-  
to a fayre medowe, he sawe a mare and her foale  
with her, and sayd to him selfe alone. I render  
bankes and graces to the goodnes of the Gods  
that



that they send me, for wel I wyl and was cer-  
 taine that this day I should find some precious  
 meat. Then he came neere the mare and said  
 her certainly my sister I shal eat thy chyle, and  
 y<sup>e</sup> mare answered to him. My brother do what  
 soeuer it shal please thee, but first I pray thee  
 me one pleasure. I haue heard say y<sup>e</sup> thou art  
 a good surgeon, wherefore I pray thee that thou  
 wilt heale me of my soote. I say to thee my good  
 brother, that yesternay as I went withyn y<sup>e</sup> fo-  
 rest, a thorne entred into my soote behinde, the  
 which greeteth me sore, I pray thee that thou  
 eate my soote, thou wilt drawe it out of  
 my soote. And the wolf answered to the mare, thou  
 shalt I gladly do it. my good sister shew me the  
 soote, and as the mare shewed her foot to y<sup>e</sup> wolf  
 she gaue to the wolf such a stroke betwixt the  
 cles, that he was astonied and fell to y<sup>e</sup> ground  
 and by the same meane was her soote saved. A  
 longe space after was the wolf lying upon the  
 earth dead, and when he was come to himselfe  
 againe and that he could speake he sayd: I care  
 not for this mishap, for wel I wot that yet this  
 day I shal eat and be filled of delicious meate  
 and in saying these wordes, he liſt up himselfe  
 and went his way. And when he had walked  
 while he found two rammes withyn a medow  
 which with theyr hornes smote each other. And  
 the wolf sayd in himselfe. Blessed be God that  
 now I shal be wel filled. He then came near the

rams and sayd. Certainly I shal eate one  
 you two. And one of them said to him. My  
 do al that pleaseth you, but first you must  
 be to vs a sentence of a p[ro]cess of a plea which  
 betwixt vs both. And the wolf answered that  
 right good wil he would do it. And after  
 to them. My Lords tell me your reasons,  
 to the end that the better I may giue sen-  
 ce of your difference and question. And then  
 of the began to say. My lord, this medow  
 is belongi[n]g to our father, and because that  
 died w[ith]out making any ordina[n]ce or testa-  
 ment, we be now in debat and strife for the de-  
 uiding of it. Wherefore we pray thee that thou  
 purchase to us, or do so our difference, so that  
 we may be at odds betwixt us, & then the wolf  
 mainteined of the rammers hold their question  
 might be accorded right wel saide one of them,  
 one manner which I shal tell thee if it please  
 thee to heare me. We shal be at the two endes of  
 this medow & thou shalt be in the middell of it,  
 to the end of the medow we both shal run to  
 ward thee, & he that shall first come to thee shall  
 have the lord of this medow, and the last shall be thine.  
 And said the wolf thine aduice is good and wel  
 disposed, let us see now who shall come first to  
 thee. When went the two rams to the endes of  
 the medow, & both at once bega[n] to run towarde  
 the wolf, and with al their might came & gaue  
 by two strokes both a once agaynst him, bothe  
 his

his flos that almoff they brake his hart with  
 his belly; and there fel down the poore wolfe  
 affonied, and the rams went theyr way. And  
 when he was come agayne to himfelfe, he took  
 courage, and departed, faying thus to himfelfe  
 yet thal I this day eate fome good and delicio  
 meate. He had not long walked, but he found  
 fow and her small pigges with her, and in con  
 nent as he faw her, he faid. ~~Wher~~ he. God th  
 I thall this day eate and fill my belly with  
 meates, and thall have good fottage; and in fa  
 ing that he approached to the fow and faid to he  
 My fitter, I maff eate fome of thy young pig  
 and the fow faid to him. My lord; I am content  
 of all that which pleafeth you, but as for  
 them, I pray you that they may be baptifed  
 made cleane in pure and faire water. And he  
 faid to the fow. Shewe me the water, and I  
 will wash and baptife them well: and then the fow  
 led him to a rivier where was a faye mill; and  
 the wolfe was upon a little battre of the faye  
 wille, and that he would have taken one pig  
 the fow threwe the wolfe into the water under  
 her head, and for the fwiftnes of the water he  
 must needs paffe under the whele of the mill.  
 And God wote if the wynges of the milke be  
 hym wel or not, and as fone as he might he ran  
 away, and as he ran he faid to himfelfe. I care  
 not for fo little shame, ne therefore I thall car  
 ny bely full of delicious meate: and thus he

ing earcly to me, and as hee passed through the  
 crete, he saw some sheepe, & as he sheepe saw him  
 they entred into the stable, & when he wolfe came  
 here, he sayd to them in this maner. God keepe  
 you my sisters, I must eate one of you, to he ende  
 I may be filled & relieved of my great hunger  
 and then one of them said to him. Certainly my  
 lord ye are wel come to masse, for we be come  
 ether for to hold a great solemnity, wherefore  
 pray you that ye pontifically woulde sing, and  
 after the seruice complete and done, do what yee  
 will with one of vs, & the wolfe for vaine glozy  
 saying to be a prelate, beganne to sing and to  
 wole before the sheepe, and when the men of  
 the towne heard the voice of the wolfe, they  
 came into the stable with great staves, and layd  
 upon the wolfe, that scarcely he coulde not goe.  
 heuertheles he escaped and went vnder a great  
 tree, vpon the which tree was a man that he w  
 the boughes of the tree. The wolfe  
 then began to sighe sore and to make great sor  
 ow of hys euill fortune and sayd. O Jupiter  
 how many euils haue I hadde and escaped thys  
 day. But I know that it is by me, and by myne  
 owne cause, and by my proude thought, for thys  
 day in the morning, I founde a sacke full of  
 Calowe the which I disdaind, and anone af  
 ter, I found a great pece of Bacon, the which  
 I woulde neuer for dread of great thyll and for  
 my folliche thought eate. And therefore if euill



The fyfth booke

thing happen to me, it is wel bestowed & employ-  
 ed. My father was neuer Philition ne Leche.  
 And also I haue not studied ne learned y<sup>e</sup> scienc  
 of Philicke. Therefore if there happened any  
 ill to me, when I woulde haue draue the  
 thorne out of y<sup>e</sup> Dares foote, it is well employe  
 for my father was neuer Patriarke ne Bysho  
 and also I neuer knew letter on y<sup>e</sup> booke, and y<sup>e</sup>  
 I presumed and toke on me for to sacrifice an  
 to sing before the Gods, sayning my selfe to be  
 a Prelate. But after my deseruing I was we  
 rewarded. Also my father was neuer no Le  
 gyst, neuer knew Lawes, ne also man of iustice  
 and to giue sentence of a ple I woulde entermit  
 me, and sained my selfe a great Justice. But I  
 knew neuer neyther A ne B. And therefore  
 spile come to me: it is to me, as it right shoul  
 be. O Jupiter, I am worthy of a great punish  
 ment when I haue offended in so many maner  
 Sende thou now to me from thy high throne  
 sword or other weapō wherwith I may strōg  
 punish and beate my selfe by great penance, so  
 well worthy I am to receiue a greater punish  
 ment. And the god Pan which was on the tre  
 barkened al these wordes and deuises & sayde  
 word, & when the wolfe had finished al his sigh  
 ings and complaints. The god Pan toke hy  
 are wherwith he had cut away y<sup>e</sup> dead branches  
 from y<sup>e</sup> tree, and cast it vpon the wolfe, and it fel  
 on his backe in such maner, that the wolfe tur

ned

ned vp so down the sirtpward & lay as hee had  
bene dead. And after the wolfe released & dyessed  
hymselfe, and by he looked and beheld vpward to  
the Heauen and began thus to cry. O Jupiter,  
see now well that thou hast heard my praiser &  
then he looked vp & perceined y man which was  
upon the tree, he wend that it had been Jupiter,  
and then with all hys might fledde towarde the  
forest sore wounded & hurt, & rendred hymselfe  
to humility & to moze mekenes, & moze humble  
he was after ward then euer before he had been  
pierce and proude. By this fable men may know  
and see y many things is to be done of that, that  
a fool thinketh not on. And it sheweth to vs  
that when some good comureth to some, it ought  
not to be refused, for it may not be recouered as  
men will, & also it sheweth how none ought for  
to aduance him to do a thing which hee can not  
do, and therfore enery mā ought to gouerne and  
rule hymselfe after his estate and faculty.

Of the enuious Dog.

**N**o man ought to haue enuy at other mens  
goods. As it appeareth by this fable of an  
envious Dogge which went within the stable  
of Dren, because that they should not enter in  
for to eate of the hay, and then the Dren sayd to  
him. Thou art smill & peruers to haue enuy of  
other mens goods, the which is to vs needfull

## The fyfth booke

and profitable, and to thee it is not profitable, for thy kinde is not to eat hay. And thus he dyd of a great bone which he helde at hys mouthe and wold not leaue it, because of the enuy of another Dogge which was thereby. And therfoze euery man ought to keepe him well from the fellowes hypp or company of an enuious body. For to doe with him it is much perillous and difficile, as to vs is well shewed by Lucifer.

### Of the Wolfe and the hungry Dog.

**T**here be some that thinketh to win which off-  
leseth, for it is commonly sayd, that as much  
spendeth the hygard as the large. As it appea-  
reth by this fable. Of a man which had a greates  
heard of sheepe, and also he had a dog for to keepe  
them from the Wolues. To this Dog hee gaue  
no meat for the great auarice which he had, and  
therefoze the wolfe on a day came to the Dogge  
and demaunded of him the reason why hee was  
so leane. And said to him: I see well that thou dy-  
est for hunger, because that thy master giueth to  
thee no meate by this scarcitey, but if thou wilt be-  
leeue me, I shal giue to thee good counsell, and the  
Dogge sayd to him: Certainly I lack greatly of  
good counsell. Then the wolfe sayde to hym, thou  
shalt thou doe. Let me take a Lambe, & when I  
shall haue it: I shal runne away and when thou  
seest me, make semblance to run after mee, and  
saue thy selfe yf thou canst not ouertake me for  
lacke

lacke and fault of meate, which maketh thee so feeble. And thus when the Shepherd shall see that thou maist not runne because of thy great feeblenes, and debility of thy leane body, he shall tell to thy Lord thou mayst not recouer the Lambe because that thou art so leane and hungry. And by this meane thou shalt haue thy belly full of meats. The Dogge then accorded thys with the wolfe, & each of them made as is aboue sayd, and when the Shepheard saw the Dogge fall, he supposed well that hunger was cause of it. For that which cause, when one of the Shepherdes came home, he told it to his master, and when hee understood it, he sayd as a man wrothe for shame, I wil that from henceforth he haue bread inough, then euery day the sayd Dogge hadd soppes of bread, and of nye bread inough. Then the Dogge toke strength & vigour again. It hapned within a little while after that, the wolfe came againe to the dog and sayd to him, I perceiue well that I gaue to thee good counsell, and the Dogge sayd to the Wolfe. My brother thou sayest trueth. Wherefore I thanke thee much, for of it I had great neede. And then the wolfe sayde to him, yf thou wilt, I shall giue to thee yet better counsel. And the Dogge answered him with a right good will, I shall heare it. And if it be good I shall doe after it. Then sayd the wolfe to him, let me take yet another Lambe, and do diligence for to haue it from me and to bite me, and I shal ouerthrow



## The fyfth booke

thee & thy feete bywarde as he that hath no pui-  
 saunce ne strength without hurtynge of the selfe.  
 beleue me hardly and wel shal hap to thee. And  
 when thy master seruants shall haue scene thy  
 diligence, they shall shew it to thy master holue  
 that thou shalt keep full wel his folde, if thou bee  
 well nourished, and then the Dog answered to  
 to the Wolfe that he was content. And as it was  
 sayd, right so it was don, and both of them made  
 good diligence. The wolfe bare away y<sup>e</sup> Lambe;  
 and the dog ran after him & ouertoke him, and  
 bote him faintly, and the wolfe ouerthrewe the  
 dog by so doونه to the grounde, and when the  
 shepheard saw the wolfe giue such strokes by  
 on the Dog, and the shepheard sayd. Certainly  
 wee haue a good Dogge, wee must tell his dilli-  
 gence to our master, and so they did, and how he  
 bete the Wolfe, and how he was ouerthrewe,  
 and yet said certainly, if he had had euer meate  
 inough, the Wolfe hadde not bozne away the  
 Lambe. Then the Lord commaunded to giue him  
 plenty of meate, wherof the Dog took agayne  
 all his strength, and within a while after, the  
 wolfe came againe to the dog and sayde to hym  
 in this manner: My brother haue not I giuen  
 to thee good counsell, and the dogge answered to  
 him. Certainly ye, wherof I thanke you, and y<sup>e</sup>  
 Wolfe sayd to the Dog, I pray thee my brother  
 and good frend that y<sup>e</sup> wilt yet giue me another  
 Lambe, and the dogge sayde to him. Certainly  
 my

my brother it may suffice that to haue hadd two of them. Then said y<sup>e</sup> wolfe to the dog, at y<sup>e</sup> least way I may haue one for my labour & sallary, y<sup>e</sup> shalt thou not haue sayd the dog; shalt thou not haue good sallary for to haue hadde two lambs of my masters, and the wolfe answered to him againe. My brother giue it me if it please thee, & after sayd the Dogge to him. Nay, I wil not, & if thou takest it agaynst my wyll, I promit and warne thee that neuer after this time thou shalt eate none, & then the wolf sayd to him. Alas my brother I die for hunger, counsell mee for Gods loue what I shall do, and the dog sayd to him. I shall counsell thee wel, a wall of my masters seller is falle down, go thither this night & enter in it, and there thou mayest bothe eate and drinke at thy pleasure, for both bread & fleshe and wyne shalt thou finde plenty, and then the wolfe sayde to him, alas my brother beware well the y<sup>e</sup> thou accuse he deteine me not. And the dog answered, I warrant thee, but do thy feat so priuely that none of my fellows knowe not of it. And y<sup>e</sup> wolfe came at night and entred into the seller & eate and dranke at his pleasure, in so much that he waxed drunke, & when he had drunke so much that he was drunke, he sayd to himself, when the villaines be filled with meates, and that they be drunke, they sing their songes, and wherefore should not I singe? And anon he beganne to crye and to howle. And the Dogges heard

## The fyfth booke

the voice of him, wherefore they began to barke & howle, & the servants which heard the sayde, it is the wolfe which is entred wthin the seller, & then they altogether went thither & killed the wolfe. And therfore more dispendeth the niggard then the large, for avarice was never good, for many one be which dare not eate ne drinke as nature required, but nevertheless, every one ought to vse & live prudently of all such goods as God sendes to him. This fable sheweth also to vs, that none ought to do against his kynde, as of the wolfe which wered drunke, for the which cause he was flaine.

### Of the Father and his three children.

**H**E is not wyle which for to haue vanity and his pleasure maketh debate or strife. As it appeareth by thys fable, of a man which had thre children, and at the houre of his death he bequethed and gaue the hys heritage, that is to say a great Dearetre, a Cote, and a Wyll, and when the father was deade, the brethren assembled them thre together & went before the iudge, for to part theyr liuelode, and sayde to the Iudge. My Lord, our father is dead which hath bequethed to vs thre brethren al his heritage, and as much of it shold haue the one as the other, & the Iudge demaunded what was their liuelode, and they answered a Dearetre, a Cote, and a Wyll,

pyll, and then the iudge sayd to them, that hee  
that should sit and deuide equall your parts and  
the one to haue of it as much as another, it is a  
thing much difficile to doo. but to your aduice  
now should ye part it? And then the eldest of the  
thre brethren spake, and said: I shall take from  
the Bearetree al that is crooked & vnright. And  
the second sayd, I shall take frō the Beartree all  
that is greene and dry. And the third said I shall  
haue all the roote, the pil or mast, & all the bran-  
ches of the Bearetree, and the iudge said to  
them We that then shall haue the most part of it  
let him be iudge, for I ne none other may know  
he vnderstande: who shal haue the more ne the  
lesse part, and therfore he that can or shall proue  
openly y he hath the most part, he shalbe lord of  
the tree. And after the iudge demanded of them  
now that their Father had deuised to them the  
Vote, and they sayd to him, he that shall make  
fairest prayer and request, must haue the Vote,  
and then the first brother made his request, and  
said in this maner. Would God that the Vote  
were now so great that she might drinke all the  
water which is vnder the cope of heauen, & then  
when she had dronke it, she should yet bee more  
thirsty. The second said, I suppose that the Vote  
shalbe myne, for a sayzer demaunde or request  
when thine is I shall now make. I would that al  
the hempe and flax, and all the wol of the world  
were made in one thred alone, & that the Vote  
were



## The fyfth booke

were so great, that with the same threedde men might not bynd one of hys legs. Then sayde the third, the gote shalbe mine, for I would that hee were so great, that if an Eagle were at the bypermost of the heauen, he might occupy & haue then as much place as the Eagle might loke on high in length and breadth. And then the Judge sayd, which of you thre haue made the sayrest prayer, certaielye, I ne none other can gyue the iudgement, and therfore the Gote shalbe to him that of it shall say the trueth. And the Spyl holow was it aduised by your father to bee departed among you thre. They answered the Judge, hee that shalbe the most lyar, most euill, and most slow ought to haue it. Then sayd the eldest son, I am most slouthfull, for many yeeres I haue dwelled in a great house and lay vnder the conduits of the same, where fel vpon me all & foule waters, as pisse, dish water, and other filth that wonderfully stank, in somuch that all my flesh was rotten thereof, and mine eyes all blind, and the hurt vnder my backe was a sore hie, and yet by slouth I had leuer abyde there the to haue risen vp. The second sayd, I suppose that the Spyl shalbe mine, for if I came to a table covered with all manner of delicate meates, whereof I myght eate if I would take of the best, I am so slothfull that I may not eate, without one should put the meat in my mouth. The third sayd, the Spyl shalbe mine, for I am yet greater liar & more sloth-

all then any of you both, for if I had thirst vnto  
 the death, & if I found the my selfe within a fair  
 water to the heck, I would rather die the more  
 once my head to drinke thereof one drop. Then  
 sayd the Judge, ye wote not what you say, for I  
 am none other may wel vnderstande you, but the  
 cause I remit among you. And thus went wyth  
 out any sentence, for to a foolish demand behoo-  
 reth a foolish answer, & therefore they be fool-  
 es that will plete such vanity one against another,  
 many one therfore be fall into great poverty,  
 for a little thing ought to be made a little ple.

### Of the Wolfe and the Fox.

**N**One may be master without first he haue  
 bene a Disciple. As it appereth by this fa-  
 ble of a fox which came to a wolfe & sayd to hym  
 Lord I pray you that ye will bee my gossip. And  
 the wolfe answered I am content, and so for toke  
 hym his sonne, praying him that he would learn  
 his sonne good doctrine, the which the wolf toke  
 and went with hym vpon a mountaine, & the he  
 said to the little fox, when the beastes come to y  
 fields cal me, and the fox went and saw from the  
 top of the hil howe the beastes were comyng to y  
 field, and soorthwith he went & called his godfa-  
 ther & said: my godfather, the beastes come into  
 the field. And the wolfe demaunded of him what  
 beasts they were, And the fox answered, there be  
 both

## The fyfth booke

both kine and swine together, wel sayd the wolfe  
 I care not for them, let them goe, for the Dogge  
 be with them, & sone after the fox looked on the  
 other side, and perceiued a Mare which went to  
 the fieldes, and he went to his godfather & sayd  
 Godfather, a mare is gone to the fieldes, and the  
 wolfe demanded of him whereabout is she: and  
 the Fox answered, she is by the forrest: and the  
 wolfe sayd now goe we to dinner, and the wolfe  
 with his godsonne entred into the forrest, & came  
 to the mare. The wolfe perceiued well and saw  
 a yong colt which was by his mother, the wolfe  
 tooke him by the necke with his teeth, and drewe  
 it within the wodde, and deuoured him betwixt  
 them both. And when they had well eaten, the  
 godsonne sayd to his godfather. My godfather,  
 commend you to God, and much I thanke you  
 of your doctrine, for ye haue taught me well, &  
 so much that now I am a great clarke, and now  
 I wyll to my mother, and then the wolfe sayd  
 to his godson. My good sonne, if thou goest a way  
 thou shalt repent thee, for thou hast not yet stu-  
 dyed and knowest not yet the Syllogismes. My  
 godfather sayd the Fox, I know wel al, and  
 the wolfe sayd to him. Sith thou wilt go, to God  
 I commend thee. And when the Fox was come  
 to his mother, she said to him. Certainly thou  
 hast not studied inough. And then he sayd to his  
 Mother, I am so great a Clarke that I can call  
 the deuill from the clift, let vs go chase and

shal see whether I can ought or nought. And the  
yong for would haue done as hys godfather the  
wolfe did, & said to his mother make god watch  
and when the beasts shal come to the field let me  
thereof haue knowledge, & hys mother said well  
so shall I do, she made god watch, and when she  
saw the kine and the swine go to the fieldes, she  
sayd to him. My sonne, the kine & the swine bee  
together into the fields. And hee answered. My  
mother of them I care not, let them goe for the  
dogs keepe them wel. And within a short whyle  
after, the mother saw the mare come next vnto  
the wood, and said to her sonne. My son, the mare  
is nere the wood. And he answered, My mother  
these be good tidings, abide ye here, for I goe to  
fetch our dinner, and he entred into the woode, &  
after would do as his godfather did before, and  
went and toke the mare by the necke, but the  
mare toke him with her teeth, & bare him to the  
shepherd. And the mother cryed from the top of  
the hyl. My sonne, let goe the mare and come he  
her againe, but he might not, for the mare helde  
him fast with her teeth, and as the shepheardes  
came for to kill him, the mother cryed and sayde  
weeping. Alas my sonne thou viddest not learne  
wel, & hast been too litle a while at schole, where  
more thou must now die miserably, and y shep-  
heards toke and slew him. For none ought to  
make himselfe learned except hee hath well stu-  
died, for some weene to be great clarkes that can



## The fyfth booke

do nothing clarkly.

Of the Dog, the Wolfe, and the wether.

**G**reat folly it is to a soule that hath no myght  
to beguile another stronger then himseife, as  
reherseth this fable of a father of a family which  
had a great flocke of sheepe, and a great Dogge  
to keepe them, which was strong, & of his voyce  
all the wolues were aferd, wherby the shepherds  
slept sorely, but it hapned that this Dogge for  
great age diod, wherfore y shepherds were sore  
troubled, and sayde one to another, wee shall haue  
more sleepe at our ease, because our dogge is dead  
for the wolues will now come & eate our sheepe  
and then a great wether fierce and proud, which  
heard all these words, came to them and sayde  
I shall giue you good counsell. Where mee, and  
put on me the Dogges skynne, and when the  
wolues shall see me, they shall haue great feare  
of me, and when the wolues came and sawe the  
wether clothed with the skynne of the Dogge  
they began all to fle and run away. It hapned  
on a day that a wolfe which was sore hungry  
came and toke a lambe and ranne away the  
wether, and then the said wether ran after hym  
and the wolfe which suppoled that it had hym  
dogge, thyt thryfe by the way for the great feare  
that he had, and ran euer as fast as he could, and  
the wether after him without cease till that

ran through a bush of sharpe thornes, and rente  
all the dogs skyn which was on him, and as the  
wolfe looked behind him, being a feard of his life  
saw all the decept of the wether, and forthwith  
returned against him, and demaunded of hym  
saying. What art thou: and the wether aunswere,  
red to him in this maner. My Lord I am a we-  
ther which playeth with thee, and the wolfe sayd  
Ha sir ought ye to play with your master: thou  
hast made me so sore aserd, that by the way as I  
ran before thee, I did shyte thre great turdes, &  
then the wolfe led him vnto the place where as  
he had shyt, saying thus to him, loke here, callest  
thou this a play, I take it not for a play, for now  
I shall shew thee how thou oughtest not to play  
with thy Lord, and then the wolfe killed him &  
ate him, and therfore he that is wise must take  
heed how he plaiceth with him which is wy-  
se, & stronger, then he himselfe is.

Of the man and the Lion, and his sonne.

That resuleth the good doctrine of his Fa-  
ther, yf will hap come to him it is but right.  
As to vs reherbeth this fable, of a Labourer  
which sometime liued in desert by his culturing  
and labour. In thys deserte was a Lyon which  
wasted and destroyed all the seede which euery  
ye the said Labourer sowed, & also this Lion de-  
stroyed his trees, And because that he harc & did  
to

## The fyfth booke

to hym so great harme and damage. He made a  
 hedge, to the which he set cordes and nettcs for  
 to take the Lyon. And once the Lyon came for  
 to eate cozne, and entred within a nett and was  
 taken, and then the good man came thether and  
 beate him so wonderfully that scarcely he might  
 escape from death. And because that the Lyon saw  
 that he might not escape the subtilty of the man,  
 he toke his little Lyon, and went to dwell in an  
 other regio. And within a little while after that  
 the Lyon was well growne, and was fierre and  
 strong, he demanded of his Father and sayd. O  
 father be we of this region: nay said the Father  
 for we be fled away fro our land. And then the  
 little Lyon asked wherefore? and the father an-  
 swered to hym, for the subtilty of the man, and  
 the little Lyon demanded of hym, what man  
 was: And his father saide to him, he is not  
 great ne so strong as we be, but he is moze  
 till and moze ingenious then we be. And then  
 sayd the sonne to the Father. I shall goe avenge  
 me on him, and the great Lyon sayd to him, go  
 not, for if thou goest thether, thou shalt repent  
 the surest, and shalt dw like a foole. And then  
 sonne answered to the father. By my head  
 I shall goe thether, and shall see what he can do  
 and as he went for to finde the man, he met  
 Dre within a meadow and an horse whose back  
 was all flayne and sore, to whom hee sayde  
 this manner, who is he that hath led you hether

and that so hath hurt you. And they saide to hym  
it is the man & then he sayd againe to them, cer-  
tainly here is a wonderous thing. I praye you  
that ye wil shew him to me, & they went & shew-  
wed to him the laborer which eared the earth, &  
the Lion without saying of moe wordes went  
toward the man, to whome hee sayde in thys  
maner. Wa man thou hast done ouer manye  
euilles both to me and to my father, & likewise  
to our beastes, wherfore I tell thee y to me thou  
wylte do iustice, and the man answered to hym.  
I tel & swarne thee, that if thou come nere me, I  
shal kyll thee with this great club, & after with  
this knife I shal sle thee, and the Lion sayd then  
to him, come before my father, and he as kyng  
shal doe to be good Justice. And then the man  
sayd to the Lion, I am content, if that thou wylte  
swear to me that thou shalt not touch me tyll  
that we be in the presence of thy father. And in  
likewise I shal swear to thee, I shall go with  
thee vnto the presence of thy father. And thus  
the Lion and the man began to go by the way,  
where as his cordes and nettes were sette, & as  
they went the Lion fel within a corde, and by  
that tyme he was taken so that he might no further  
go & because he coulde no further go, he sayde to  
the man. O man I pray thee y thou wylt helpe  
me, for I may not goe, and the man answered  
to him. I am sworne to thee that I shall not  
touch thee to the time that wee bee before thy



## The fifth booke

father And as þe Lyon supposed to haue vnbound  
himselſe ſoz to ſcape he fell into an other net,  
and the Lyon began to cry after the man, ſay-  
ing to him in this maner. O good man I praye  
thee that thou wilt vnbnde me, & the man begā  
to ſmit him on the head, & then when the Lyon  
ſaw that he might not eſcape, ſaid to the man. I  
pray thee that thou ſmite me no moze vpon the  
head, but vpon my eares, becauſe that I woulde  
not heare the good counſel of my father, & then  
the man began to ſmyte hym at the heare and  
ſlew him. Therefore enill oft happened to them  
that will not beleue þe doctrine of their fathers  
and mothers, ne obey them in no wiſe.

Of the Knight and of the Seruant which  
found the Foxe.

**M**Any there be þe ſoz their great leſinges ſup-  
poſe to put vnder all þe worlde, but euer  
at the laſt their leſinges be knowne, & ma-  
niſeſt as it appeareth by this fable of a knight,  
which ſometime wēt wā archer of his thzough  
þe lande, & as they rode they found a Foxe and the  
knight ſaid to the archer. In good ſooth I ſee a  
great Foxe, & the þe archer begā to ſay to his lord  
My lord, meruaile ye thereof, I haue beene in a  
Region where as þe Foxes be as great as Oxen,  
and the knight answered, In good ſooth ſkinners  
were good to make Mantels with, if ſkinners  
myght

might haue the , & as they were ryding they fell  
in many wordes & deuises, and then because the  
knight perceyued wel y lesings of his archer, he  
began to make prayers & ozilons to the goddes,  
for to make his archer asfeard , and saide in this  
maner. O Jupiter God almighty. I praye thee y  
this day y wilt keep vs fro al lesing , so that wee  
may passe safe this flood & great riuer whiche is  
here befoze vs , & y we may surely come to our  
house, and when y archer heard the prater & ozi-  
son of his lord, he was greatly abashed, & then y  
archer demanded of his lord and sayd, my Lorde  
wherfoze prayest thou now so deuoutly, and y  
knight answered, wotest y not wel y it is well  
known & manifested, that we must soone passe  
a right great Riuer, and that he who on all this  
day shal haue made one lesing if he enter in it.  
he shal neuer come out of it agayne. Of y which  
wordes the archer was much doutous and dzed-  
full, and as they had rydden a litle waye , they  
found a litle Ryuer, wherfoze the archer deman-  
ded of his Lord, is this the flood which we muste  
passe . Nay sayde the knight it is moze greater  
O my lord I say, because that the For which ye  
law might wel haue swimmied and passed ouer  
this litle water. And the Lord sayde. I care not  
therefoze, and after that they had ridden a lyttle  
farther, they founde another litle Ryuer , and  
the archer demanded of him ; is this the flood  
that ye spake of to me:

Ep. it.

Nay

## The fifth booke

Pay sayd he for it is greater and more broad,  
 tharchar said agayne to him. My lord I say so,  
 because that fore of the which I spake of to  
 day, was not greater then a calfe, and when the  
 knight hearing the dissimulation of this archer  
 answered not, & so they rode forth so long that  
 they found yet another riuer, and then y<sup>e</sup> archer  
 demaunded of his lord, Is this the same? Pay  
 sayd the knight, but sone we shal come thereto.  
 O my Lord I say because that the for whereof  
 I spake to you this daye was no greater then a  
 shepe, and when they had rydden vnto euen  
 time they found a great ryuer of a great bredth,  
 and when y<sup>e</sup> Archer saw it, he began al to shake  
 for feare, and demaunded of his lord. My lord is  
 this the Riuer: ye said the knight. O my lord I  
 ensure you on my sayth y<sup>e</sup> the for of the whiche  
 I spake to daye, was no greater then the fore  
 which we saw to day, wherefore I knowledg &  
 confesse to you my sinne. And then the knyght  
 began to smile and said to his archer in this ma-  
 ner. Also this riuer is no worse then the other  
 which we saw before, & haue passed through it  
 and then y<sup>e</sup> archer had great vergoyne and was  
 shameful, because that he might no more couer  
 his leasing. And therefore it is saye and good for  
 to say euer y<sup>e</sup> trueth, & so to be true both in word  
 and in dede, for a lyar is euer beguiled, and his  
 lesinges is knowen and manifested vnto hym  
 to his great shame and damage.

## Of the Eagle and the Rauen.

**N**One ought to take on hym to do a thinge,  
which is perilous, without he feele himselte  
strong enough to do it As rehearseth this Fable  
of an Eagle which flaying toke a lambe, whereof  
the Rauen had great enuy, and said to himselte,  
wherefore should I not take a lambe as well as  
the Eagle doth. And on a time as the said Rauen  
saw a great hearde of Sheepe, by his great enuy  
and pride, and by his outragiousnesse descended  
on them, and by such maner smot a wether, that  
his clawes abode in the flesh of it, insomuch that  
he could not flie away, then the shepherds came  
and brake his wings, and toke him, and after bare  
him to his children to playe them withal, & they  
demanded of him what byrd he was, and the  
Rauen answered to them, I supposed to haue  
been an Eagle, and by my ouerweening I wende  
to haue taken a lambe, as the Eagle did, but now  
I know wel that I am a Rauen, wherefore the  
fable ought in no wise to compare him to the  
strong, for sometime when he supposeth to do  
more then he may, he falleth in great dishonor,  
as it appeareth by this present fable of a Rauen  
which supposed to haue bene as strong as the  
Eagle.

## Of the Eagle and the Wefill.

**N**o manne for what so euer myghte that  
he hath, ought to dispraise another. As



## The fifth booke

it appeareth by this present Fable of an Eagle,  
 which chased sometime after an Hare, & because  
 that the Hare might not resist ne withstande a-  
 gainst y<sup>e</sup> Eagle, he demaunded ayde & helpe of the  
 wefill, y<sup>e</sup> which tooke her in her keeping, and be-  
 cause y<sup>e</sup> the Eagle saw the wefill so litle he disprai-  
 sed her, & befoze hir tooke the hare wherof y<sup>e</sup> we-  
 fill was wroth, and therfore the wefill went and  
 beheld the Eagles nest which was vpon a hye tree  
 the seeing it, clymed vpon the his tree, and caste  
 downe to the ground the youg Eagles, wherofore  
 they died, and for this cause was the Eagle much  
 wroth and angry. And after wet to the God Ju-  
 piter, & prayed him y<sup>e</sup> he would finde him a sure  
 place where he might laye his eggs and his litle  
 Chickens, and Jupiter graunted it & gaue hym  
 such a gift, y<sup>e</sup> when the time of childing should  
 come, that he should make his young ones with  
 in his bosome. And when the wefill knewe this,  
 she gathered together great quantitie of ordure  
 or filthe, and therof made an high hyll, for to let  
 her selfe fall from the top of it into the bosom of  
 Jupiter, and when Jupiter felt y<sup>e</sup> sink he began  
 to shake his bosom, & both the wefill & the eggs  
 of the eagle fel down to the earth, and thus were  
 all the eggs broken and losse, and when the Eagle  
 knew it, she made a vowe that she should neuer  
 make none Eagle tyl she were thereof assured,  
 and therfore none how mighty and strong that  
 he be, ought not to dispraise soue other, for there

is

none so subtil but that sometime hee may let  
 anenge himselfe, wherfore do thou no displea-  
 sure to none, that displeasure come not to thee.

Of the Foxe and the Gote.

**H**E which is wise & sage ought fyrst to looke  
 & beholde the ende or he begin any worke.  
 As it appeareth by this fable. Of a Foxe and of  
 the Gote, that sometime dyscended and went  
 downe into a depe wel for to drinke, and when  
 they had wel dronke, because that they coulde  
 not come vpward agayne, the Foxe sayde to the  
 Gote in this maner. My freinde, if thou wylte  
 helpe me, we shal soone be both out of this wel,  
 for if thou wilt set thy two feete against the wat-  
 er I shall wel lepe vpon thee & vpon the hornes, &  
 then I shal lepe out of this well, & when I shall  
 be out of it, thou shalt take me by the hande & I  
 shall plucke, and draw thee out of the wel. And  
 this request the Gote accorded, & sayde: I wyl  
 wel. And then the Gote lifte vp his feet agaynst  
 the wel, & the Foxe did so much by his malice  
 that he gat out of the well, & when he was out  
 he began to loke on the Gote which was with-  
 in the wel, the Gote said vnto him, help mee  
 now as thou hast promysed, and then the Foxe  
 began to laugh & scoffe him. O master gote if  
 thou hadst ben wel wyle with thy satre berd, or euer  
 thou hadst entred into y<sup>e</sup> wel, thou shouldest first

## The fifth booke

haue taken heere how thou wouldest haue come  
out of it agayne. And therefore he that is wyse  
if he wil wisely gouerne hym selfe ought euer to  
take good heed to the ende of his woꝝke.

### Of the Cat and the Chickyn.

**H**E which is false of kinde and hath begun to  
deceyue other in earth, wyl vse his craft  
as it appeareth by this present fable of a  
Cat, which sometime tooke a Chickin, the which  
he began strongly to blame for to haue founde  
some cause that he myght eate her, & sayd to her  
in this manner, come hither thou Chickin thou  
doest none other good but crye all the nyghte,  
& lettest men to slepe, & the the Chickin answer  
ed to him & sayd, I do it for theyr great profite  
& yet agayne the Cat sayde to him, yet is ther wel  
woꝝke, for thou art an incest & lechour, for thou  
knowest naturally both the mother & the daughter,  
& then the chickin said to the Cat. I do it because  
that my master may haue egges for his eatyng,  
& my master for his profite gaue to mee bothe  
mother and daughter for to multiply the egges.  
When the cat said to him, by my faith gossyp I haue  
of exculpation ynough. But neuer thelesse I shall  
passe through my throt, for I suppose not to fast  
this day for al thy woꝝds, and thus it is of hym  
which is custumed to lyue by raunye. For he  
can not kepe ne abstaine hymselfe fro it, for all  
the

of excusations that be layde on hym.

Of the Foxe and the Bush.

**M**en ought not to demaunde ne aske helpe of them that be more custumed to doo euill then to doo good or profite, as appeareth by this fable of a fore, which for to scape the peril to be taken went vpon a thorne which hurt him sore. Weeping he sayd to the bush: I am come as my refuge vnto thee & thou hast hurt me. And then the Bush sayde vnto hym, thou hast erred, and wel thou hast beguiled thy self, for thou supposedst to haue taken me as thou art accustomed to take Venues and Chickins. And therfore men ought not to helpe them which ben accustomed to do euill, but men ought rather to let them.

Of the man, the God, and the Woods.

**I**f the euill man sometime cometh profit to some other, he doth it not by his good wil, but for ce, as reberleth to vs this fable. Of a man that had in his house an Idole which oftentimes adored as his God, the more that he prayed vnto, the more he sayled and became poore, where the man was wel wroth against his Idole, and toke it by the legges and smote the head of it strongly against the wal, so that it brake in pieces, out of the which Idole issued a right great measure, whereof the man was full glad & ioyous.



## The fifth booke

ous, and then the man saide to his Idolt. Nowe knowe I wel that thou art wicked, euill & peruerse. For when I haue worshipped thee thou hast nought don for me. An euill man when he dooth any good, it is not of his good will, but by force.

### Of a fisher.

**O**nce a Fisher piped for to make the fishe to daunce, and when he saue that for no songe that he could pipe, they would not daunce, the fisher was then wroth, & did caste his nets into the water, and toke fish great quantitie, & when he had drawe his nets out of the water, the fishe began to lepe and to daunce, and then he sayde vnto them. Certainly it appereth now wel that ye be euil beastes, for nowe when ye be taken ye lepe and daunce, & when I piped on my maul or bagpipe, ye denied & would not dance. Wherefore it appeareth wel that the things which be made in season, be wel made & done by reason.

### Of the Cat and the Rat.

**H**e which is wise and that once hath been beguiled, ought no more to trust him that hath beguiled him. As reherseth this fable of a Cat, which went into a house wher many rats were the which he did eate ech after other. And when

the rats perceiued the fiercenesse and crueltie of  
 the catte, they held a counsell together, whereas  
 they determined of one common will that they  
 should no more hold them ne come ne go on the  
 tow ground, wherfore one of them most aunci-  
 ent sayde to all y other suche wordes. My bre-  
 thren and freindes, ye know to whom we may  
 not resist, wherfore of need we must holde our  
 selues vpon the hie balks, to thend that we may  
 not take vs, of the which wordes the other rats  
 were wel content & beloued his counsell. And  
 when the cat knewe the counsell of the rats, hee  
 hung him selfe by his two fete behinde at a pin  
 of yron which did sticke in a balke, sayning him  
 selfe to be dead, and when one of the rats loking  
 down ward, sawe the cat hang, began to laugh &  
 said to the cat. O my freind if I knew that thou  
 were deade I should go down, wel I know thee  
 to false and peruerse, that thou maist well haue  
 changed thy selfe sayning to be dead, wherfore I  
 shal not go downe. Therfore he that hath once  
 been beguiled by some other, ought to kepe him  
 wel from the same.

### Of the Laborer and the Pielarge.

HE which is taken with the wicked and e-  
 uyll, ought to suffer payne and punition. As  
 it appeareth by this Fable of a Laborer  
 which sometime dressed and set gins and netts  
 to take the Geese and the Cranes which eate  
 his

## The fifth booke

It happened that once in a morning he took a great many of geese and cranes, and a Plover which prayed the laborer in this manner: I pray thee let me goe, for I am neither goose ne crane, nor I am not come hyther to do any harme, the laborer then began to laugh, and said to the plover, if thou hadst not bene in their fellowship, thou hadst not fered into my net, ne thou hadst not ben taken, and because thou art founde and takē with them, thou shalt be punished as they shalbe. Therfore none ought to keepe company with þe euil, without he will suffer such punishment as the euill ought to suffer for theyr euill liuing.

### Of the Child which kept the Sheepe

**H**e which is accustomed to make leasings, though sometime he say truerh, yet mē wyll not beleue him, as reherseth this fable of a child which sometime kept sheepe, the which cried oft without cause saying. Alas for gods loue succore me, for the wolfe wil eate my shepe: & when the laborers that cultered and erced the earth about him, heard his crye, they came to helpe him, the which came so many times, and found nothing. And as they sawe that there were no wolues, they returned to their labour, And the child did so many times for to play him. It hapned on a day that the wolfe came, and the childe cryed as

he was accustomed to doe, and because that the labozers had ben disceyued diuers times, they kept their labour stil and supposed that it had not ben trnth, wherefore the wolfe did eate the sheepe. For men wil not lightly beleue him that is knowen for a lyar.

### Of the Ant and the Columbe.

**N**One ought to be slouthful of the good which he receiueth of other, as reherfeth this fable of an Ant, which came to a fountaint to drinke and as she would haue drunke, shee fell into the fountaine, in the which fountain she thought to haue bene drowned without, helpe the columbe toke a bzanch of a tree, and cast it to her to saue her selfe, and then the Ant went anon vpon the branch & saued her selfe. And anon came a Falconer which would haue taken the sayde Columbe. And the Ant which saue that the Falconer drest his nets, came to his foot, and so faste picked it, that she caused him to smit the earth with his foot, and therewith made so great noyse that the Columbe heard it, wherefore she flew away o2 the gin and nets were set. And therefore one ought to forget the benefite which he hath receyued of some other. For slouthfulnes is a great sinne.

### Of the Bee and of Iupiter.

The



## The fifth booke

**T**he euill y<sup>e</sup> a man wisheth to other cominge  
to himself that wisheth it, as it appeareth  
this fable of a Bée, which offered to Iupiter  
peece of honny, wherof Iupiter was much ioiouse  
and then Iupiter said to the Bée. Demaunde  
me what thou wilt, and I shal graunt it to thee  
gladly, and then the Bée prayed him in this ma-  
ner. God almighty I pray thee that thou wyldest  
giue me, that whosoever shall come soz to take  
away my honny, if I stinge him that he maye  
daiely dye. And because that Iupiter loued the  
humaine linage. he saide to the Bée. Suffise thee  
y<sup>e</sup> whosoever shal take thy honny; if thou stinge  
or picke him, incontinent thou shalt die: & thus  
her prayer was turned to her great dammage  
wherefore men ought not to demaund of God  
but such thinges as be good and honest.

### Of the Carpenter and of Mercury.

**I**s as much as God is more mercifull and be-  
nigne to the good and holy, much more he pun-  
nished the wicked & euill, as we may see by the  
fable of a Carpenter, which cut wood on a ryuer  
soz to make a temple to the Gods, and as he cut  
wood, his axe fell into the riuer, wherfore he be-  
gan to weep and to call soz help of the gods. And  
the god Mercury soz pitie appeared before him  
and demaunded of him wherfore he wept, and  
shewed to him an axe of golde, and demaunded

of him if it were the are which he had losse, and  
 he said nay, and after the God shewed to him an  
 other are of siluer, & semblably said; and because  
 Mercury saw that he was good & true, he drew  
 his Are out of the water, and toke it him, and  
 much good he gaue to hym. And the Carpenter  
 told this history to his felowes, of the which one  
 of them came to the same place to cut as his fe-  
 lowe did before, and let fall his are into the wa-  
 ter, and began to weepe and to demaunde helpe  
 and aide of the Gods. And then Mercury appea-  
 red before him & shewed to him an are of golde  
 and demaunded of him and sayd: is this same it  
 that thou hast lost? And he answered to Mercu-  
 ry and sayd. Yea faire sir and mighty God that  
 same is it. And Mercury seeing the malice of  
 the bilaine, gaue to him neyther the same ne the  
 other, & left him weeping, for God which is good  
 and iust, rewardeth y good & true in this worlde  
 every one after his deseruing, & punisheth the  
 evyl and vniust.

### Of the young theefe and his Mother.

Which is not chastysed at the begyn-  
 ning is euyl and peruers at the ende. As it  
 appeareth by this fable. Of a young chyld  
 which in hys youth began to steale, & all that he  
 steale he brought to his mother, and the mo-  
 ther toke it gladly, and in no wise she would not  
 chastise

chastise him, and after he had stole many thing  
he was take and condemned to be hanged, and  
as men led him to the iustice, his mother solob  
ed him and wept sore: and then the child praye  
to the iustice that he might say one word to his  
mother, and he approached to her and made sc  
blaurie to tel her some wordes in her eare, and  
with his teeth he bit of her nose, wherfore the  
iustice blamed him, and he answered in this ma  
ner, My lord she is cause of my death, for if she  
had wel chastyled me, I had not come to this  
shame: for who so wel loueth their chyldren, wh  
chastiseth them. And therefore chastice your ch  
dren, to the end that ye fal not in such case.

Of the Flea and the man.

**H**E that doth euill, howe be it the euill be no  
great, men ought not to leaue him unpun  
ished. As it appeareth by this fable of a mā whic  
toke a flea that bit him to whom the man sayd  
in this maner. Flea why byttest thou mee and  
lettest mee not sleepe: and the flea answered, it is  
my kind to do so, wherfore I pray thee that thou  
wilt not put me to death, and the man began to  
laugh and said to the flea, thou mayest not hurt  
me sore, neuerthelesse it behoueth thee not to bite  
me, wherfore thou shalt dye. Wherefore men  
ought to leaue no euill unpunished, howe be it  
that it is not great.

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## Of the Husband and his two Wives.

**N**othing is worse to a man then 2 women.  
As it appeareth by this fable. Of a man of  
meane age, which took two Wives, that is to  
say, an olde and young, which were both dwel-  
ling in his house, and because that the old desi-  
red to haue his loue, she pulled the black beeres  
fro his head, because he should the more be like  
to her. And the young woman at the other side  
plucked out al the white beeres, to wende that  
he should seeme the younger, more gay & sayre  
in her sight, and thus the good man abode with  
out any beare on his head. And therefore it is a  
great folly to the auncient to wed them selfe  
again. For to them it is better to be vnwedded  
then to be euer in trouble with an euil wife, for  
the time in the which they should rest the, they  
put their selfe to great payne and labour.

## Of the laborer and the Children.

**H**ee that labourerth continually shall not  
fayle to haue plenty of goodes. As it appea-  
reth by this present fable. Of a good labo-  
ryng man, which had al his lyfe labored and  
wrought & was ritch, & when he should die he  
sayd to his childzen, my treasoure I haue left in  
my vine, and after that the good mā was dead,

P.i.

and



## The Fables

and his childzen which supposed y his treasure  
had ben in the vine, did nothing all daye but  
belasod, and it bare moze fruite then it did be-  
foze. For who so trauayleth well, he hath  
ouer bread inough for to eate, and he  
that worketh not, dyeth for  
hunger.

FINIS.

Thus endeth the Subtyl Fables

of Esop.



Of the labor and the Children.

He that laboreth continually shall not  
be weary. The vine that beareth fruit  
is pruned. The field that is sown  
in season shall bring forth abundantly.  
The laborer shall be paid first.  
The seed that is sown in the heart  
shall bring forth fruit. The laborer  
shall be paid first. The seed that is  
sown in the heart shall bring forth  
fruit. The laborer shall be paid first.

HERE BEGINNETH THE FA-  
bles of Auian, right plea-  
sant to reede.

The first Fable is of the olde woman,  
and of the Wolfe.



En ought not to be-  
leeue al māer spirits,  
as reherseth this ffa-  
ble of an old woman  
which satde vnto her  
childe because that it  
wept, certfly if y we-  
pest any more I shal  
make y wolfe to eate

her, and the Wolfe hearing this olde woman a-  
rode still at the gate, and supposed to haue eate  
the childe, because that the wolfe had so longe  
aried there y he was hungry, he returned and  
went againe into the wood. And the she Wolfe  
demanded of him, why hast thou brought mee  
no meate? And the wolfe answered that y olde  
woman hath beguiled me, the which promised  
me her childe for to haue eate him, and at the  
last I had it not. And therefore men ought not  
in no wise to trust the woman, and he is wel a  
fole that setteth his trust in a woman, and ther-  
fore truste them not, and thou shalt see as the  
age and wise.

## The Fables

The second Fable is of the Tortoise, and of the other byrdes.

**H**e that enhaunceth him selfe moze then he ought to do . He ought not to come to no god, as it appeareth by this present fable. Of a Tortoise which said to the birds, if ye list me to wel hye from the ground to the aire I shal shewe to you great plenty of pzeious stones, and the Eagle toke her & bare her so hie that she might not see the earth, and the Eagle said to her, shewe me now the pzeious stone that thou promysedst to shewe to me, and because that the Tortoise might not see the earth, and that the Eagle knew well that he was disceined, he thrust by his claws into the Tortoses belly and killed it, so he that wyl haue & get worship and glozy, may not haue it without great labour. Therefore it is better and moze sure to keepe him lowly to fo inhaunce himselfe on high, and after to dye shamefully and miserably. For men saye commonly, who so mounteth higher then he shoulde be falleth lower then he would.

The third fable is of the two Crewisses.

**H**e which wil teach and learne . Some other ought first to corige, and examine him selfe as it appeareth by this Fable of a Crewisse which would haue chastised her owne Daughter because that she went not well ryght, and

sayd

to her in this. My daughter it pleaseſeth mee  
 if ye goe thus backwarde. For euyl might  
 erof come to thee, & the daughter ſaid to hir  
 mother. My mother, I ſhall go ryght and fore-  
 ward with a good wil, but ye muſt go beſore for  
 ſhew to me the way. But the mother coulde  
 not otherwiſe go then after kind, wherefore the  
 daughter ſaid to her, my mother, learn firſt your  
 ſelf for to go right & for ward, and then ſhall yee  
 teach me, & therfore he ſhe wil teach other ought  
 ſhe w good enſample, for great ſhame it is to  
 a doctoꝝ when his own culpe or fault accuſeth  
 him.

#### The fourth fable of the Aſſe and of the ſkinne of the Lyon.

One ought to gloriſie himſelfe of the  
 goodes of other, as rehearſeth this fable of  
 Aſſe, which ſometime founde the ſkinne of a  
 Lyon the which he did weare on him.

At he coulde neuer hide his ears therewith, and  
 when he was as he ſuppoſed wel arayed with  
 ſaid ſkinne, he raine into the foreſte, and  
 when the wild beaſtes ſaw him come they were  
 ſeſful that they al begā to ſie, for they wend  
 it had ben the Lyon, and when the may-  
 ſter of the Aſſe ſerched and ſought his Aſſe in e-  
 very place all aboute, and as he had ſoughte  
 him, he thought that he woulde goe to the



## The Fables

fozest, and as he was in the fozest he met w  
his asse arayed as befoze is sayde, but his ma  
ster which had sought him long salve his ear  
wherfoze he knew hym wel, & anon toke hy  
and sayd in this maner, Ha, ha my maister a  
art thou clothed with the skinne of the Ly  
Thou makest the beastes to be asfearde bu  
they knew thee as wel as I do, they shoul  
haue no feare of thee, but I ensure thee y  
shal be ate thee therfoze. And then hee toke  
him the skinne of the Lion, & said to him L  
shalt thou be no more, but an Asse shalt t  
euer be, and his maister toke then a staffe,  
smot him so that euer after he remembred h  
wel of it, & therfore he which auunceth b  
selfe of other mennes goodes is a very so  
For as men say comonly, hee is not wel ara  
nor wel appoynted which is clothed with  
others gowne, ne also it is not honest to m  
large thonges of other mennes lether,

### The.v fable is of the frogge and of the Foxe.

**N**ONE ought to aduance hym selfe to  
that, which hee can not do as it appea  
of a Frogge. whiche sometyne came ou  
the Wyche, the whiche presumed to haue l  
upon a hygh mountayne, & when she was  
pon the hygh mountayne, she said to the o  
beast

astes, I am a mystrye in medicine & can giue  
medy to al maner sickenelle by my art & sube  
tle, and shal render and bring you by againe  
to helth wherof some be come her. And then  
for which perceyued the folish beastes of  
beastes, beganne to lauge and saide to them  
beastes how may this soule and venemous  
beast which is sicke and pale of colour ridder &  
me to you helth, for the Leche which wyll  
heale some other ought first to heale him selfe.  
In many one counterfeyteth the Leche, which  
is not a worde of the science of medicine, fro  
the which God preserve and keepe vs.

The vi fable of the Dogges.

The vi fable is of the Dogges.  
He taketh with himselfe vaine glozy of that  
thyng by the which he shoulde humble hym  
selfe as a very soke. As it appeareth by  
this fable of a father of familie, which had two  
dogges, of the which the one without any bar  
g bite the folke, and the other did barke and  
bark not. And when the father of familie per  
ceyued the shrewdnesse and malice of the dogg  
that barked not, he hunge on his necke a bell to  
warn that men shoulde beware of him. Where  
the dogge was ever proud and fierce. And  
he beganne to dyspayse al the other dogges, of the  
which one of the most auncient sayde to him in  
this manner. O folish beast now perceyue I  
thy folly and great woodnesse to suppose

that this bel is giuen to thee for thyne bione  
 fire and merite, but certainly it is not so, for  
 is taken to thee for thyne fire, and because of the  
 that whelle and great treason, for to the to the  
 that is false and a traitour. And therefore thou  
 ought to be sorry, & glad of the thing wherof  
 ought to be tryll & sorrowful as many soles  
 which make of their sorowes and euill vices  
 a great soles, were the thief which I me lead  
 to be hanged, & that he had a corde of golde about  
 his necke, if he should make for therof, how  
 it that the corde were much rich and sayre.

The.vii.Fable of the Camel, and  
 of Iupiter.

Every creature ought to be content of the  
 that God hath giuen to him with out to take  
 the inheritance of other. As rehearseth the  
 fable. Of a Camel which sometime complain  
 him to Iupiter of that the other beasts mock  
 him, because that he was not of so great beasts  
 as they were of, wherfore to Iupiter instant  
 he prayed in such manner as foloweth. I pray  
 thee O God, I require and pray thee, that thou  
 wilt giue to me hornes that I may be no more  
 mocked, Iupiter then beganne to laugh. And  
 in stead of hornes he tooke from him his eares  
 and sayd thou hast more good then it becom  
 thee to haue, and because thou demandest the

which thou oughtest not to haue. I haue taken  
 to thee that which of right and kind thou oughtest  
 to haue. For none ought to desire more than  
 he ought to haue, to the ende that he leaue not  
 that which he hath.

The.viii.Fable is of two

fellowes.

**M**EN ought not to holde fellowship with him  
 which is accustomed to beguile other. As it  
 appeareth by this fable. Of two felowes which  
 sometyme held fellowshippe together, to goe  
 both by mountaynes & valleys, and for to make  
 better their voyage, they were sworne each one  
 to other, that none of them both should leaue or  
 ther vntyl the tyme of death should come and de-  
 part them. And as they walked in a forrest, they  
 met with a great wild beare, and both they ran  
 to away for feare, of the which the one clymed  
 vpon a tree. And when the other saw that his fe-  
 lowe had left him, layde himselfe downe on the  
 earth, & feyned him to be dead. And incontinent  
 the Beare came for to eat him, but because the  
 gallant played well his game, the Beare went  
 forth his way and touched him not. And then his  
 felow came downe out of the tree, which sayde  
 to him: I pray thee tel me what the Beare said  
 to thee, great signe or token of lone. And then his  
 felow sayd to him. He taught to me many sayre

secrets



secretes, but among al other thinges he said to  
to me, that I should neuer trust him whiche  
once hath deceyved me.

The .ix. fable maketh mencion  
of two Pottes.

**T**he poze ought not to take the ritche for his  
fellow, as it appeareth by this fable, as two  
pots of the which one was copper, and y other  
of earth, the which pots did mete together in a  
river, and because that the earthen pot went  
swifter then did the copper pot, the copper pot  
sayd to y pot of earth, I pray the that we may  
go together, and the earthen pot, answered and  
said to the copper pot. I wil not go with the,  
for if thou shouldest mete with me, thou shoul-  
dest breake me in peces. And therfore the poze  
is a fole that compareth himselfe, with y ritche,  
for better it is to lyue in pouerty, then to dye  
vilanously, and be oppressed of the ryche.

The .x. fable is of the Lion and of  
the Bull.

**I**t is not alway to anenge hym selfe of hys  
Ienemie. As it appeareth by this present fable  
of a bul which sometyme fled before a Lyon.  
And as y bul would haue entred into a tauerne  
for to saue him, a gote came against hym for to  
kepe

kepe and let hym that he shoulde not enter into  
it, to whom the bul sayde: It is not time now  
to aneng me on the, for the lion chalethe me, but  
the time shal come that I shall wel finde the,  
for men ought not to do to himsele damage to  
be auēged on his enemy, but ought to loke time  
and place convenient to do it.

The xi. fable is of the Ape and of  
his sonne,

**N**O fouler thing is to a man, then with his  
mouth to prayse himselfe, as reherseth this  
fable to vs. Of Jupiter King of all the worlde,  
which made al the beastes and birdes to be as-  
sembled together for to know their bounty and  
kind. And therewith came the Ape which presen-  
ted his sonne to Jupiter saying thus. Faire sye  
and mighty God, loke and see here the fayrest  
beast that ever thou created in this worlde. And  
Jupiter then began to laugh, and after sayde to  
him. Thou art well a foule beast to prayse thy  
selfe. For none ought to prayse hymsele, but  
ought to do good and vertuous woorkes, wherof  
other may praise him, for it is a shamefull thing  
to prayse himselfe.

The xii. fable is of the Crane and of  
the Peccocke.

**F**OR what vertue any mā hath, none ought to  
prayse himselfe, as it appeareth by this fable

Of

Of a Pecoche which sometime made a diner to a Crane, and when they had eaten and drinke inough, they had great wordes together, wherefore the Pecoche sayd to the Crane. Thou haste not so faire a form, ne so faire figure as I haue ne so faire fethers, ne so resplendishing as I haue. To whom the Crane answered and sayd, it is trueth. Neuerthelesse thou hast not one good ne so faire a vertu as I haue. For howbe it that I haue not so faire fethers as thou hast, yet I can die better then thou thy selfe dost, for with thy faire fethers thou must ener abide on the earth, & I may die wheresoever it please me. Thus euery chone ought to haue satisfauce, and to be content of that, that he hath without ananising or praysing of himself, and not to dispraise none other.

The xiii. fable is of the Hunter, and of the Tyger.

Worse is the stroke of a long then y stroke of a spere, as it appeareth by this present fable. Of a hunter which with his arrowers hurt the wilde beastes in such wise that none escaped from him, to the which beastes a Tyger fierce and hardy sayd in this maner: We not asfearde for I shall keepe you wel. And as the Tyger came to the wood, the hunter was hid within a bush, the which when he saw the Tyger passe before the bush, he shotte at him an arrow, and hitte

the hym on the thygh, wherof the Tyger was  
 greatly abashed. And weeping & sore syghyng  
 yde to the other Beastes. I wotte not from  
 whence thys cometh to me. And when the  
 fox saw him so greatly agasted, all laughyng  
 yd to him. Ha ha Tygre, thou art so myghty  
 and so strong. And then the Tygre sayd to hym  
 by strength awayleth me not at thys tyme, for  
 one may keepe him selfe from treason. And  
 therefore some secrete is here which I knewe  
 not before; but notwithstanding, this I maye  
 well continue: that there is no worse arrowe,  
 or that letteth more the man, then the arrowe  
 which is shotte from the euyl tongue. For whe-  
 me person profereth or sayeth some worde in  
 felowship of some men honest and of good life,  
 & felowshipp supposeth that, that which thys  
 euyl tongue hath sayd be true, be it true or not,  
 to be it that it be but leasing. But notwith-  
 standing the good man that ever be wounded of  
 that same arrowe, which wounde shal be incur-  
 able. And if it were a stroke of a speare, it might  
 be by the surgion healed, but the stroke of an e-  
 uyl tong may not be healed, because that inconsti-  
 ent as the word is profered and sayd, he that  
 hath said it, is no more master of it. And for this  
 cause the stroke of a tongue is incurable, and  
 without garyson.



The xliii. Fable is of four oxen.

Oxen.

**M**en ought not to breake their sayth against their good freind, ne to leaue his felowship. As it appeareth by this fable of four oxen which were together in a sayre madowe. And because that they euer kept them together, none other beast durst assaile them; and also the Lion deare them much. The which Lion on a day came to them, and by his deceivable words thought for to beguile them & to take them the better, and made them to be seperated eche one from other, and when they were seperated, the Lion went and took one of them. And when the Lyon thought he had strangled him, the one said unto him. Good Sp, he is a fable that becometh false and deceivable wordes, and leaue the felowshippe of the good freind; for if we hadde bene euer together thou hadst not taken me. And therfore he which is and thinketh wel and sure, ought to keep hym so that he fail not, for he which is well moued not.

The xv. fable is of the Bush, and of the Auber tree.

**N**one for his beanty ought to dispraise any other, for sometyme such a one as is sayd

soone

wareth lothly and lowly, and from hie, sal  
 vnto low. As it appeareth by this fable of a  
 tree, which moched and koched a litle bush  
 sayd. Well thou not the faire beauty of my  
 thine men edifie and build faire edifices, as  
 palaces, castles, galeis, & other shippes, for to  
 be on the Sea: and auanted & praysed him  
 thus. Then came there a labozer with his  
 for to beate and smite him to the ground.  
 And as the labozer smote vpon the faire tree  
 bush sayd. Certainly my brother, if thou  
 art now as litle as I am, men shoulde not  
 come smite thee downe to the earth. And ther  
 none ought to reioyce him selfe of his wor  
 k, for such is now in great honoz & wo: shipp  
 hereafter may fall into great shame and  
 honour.

The xviij. fable is of the Fisher, and of a  
 litle Fische, and a gale.

En ought not to leaue the thing which is  
 sure and certayne, for hope to haue the  
 uncertayne. As to be content with this fable  
 of a Fisher which with his line take a litle  
 fish, which sayd to him. My friend, I pray the  
 that thou wilt do no harm, ne put me to death,  
 now I am nought for to eate, and when I  
 be great, if thou come hither, of me thou  
 shalt haue great auaille, for then I shall goe  
 with

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with thee a good while. And the fisher said to  
him, with that I hold thee now, thou shalt not  
scape from me, for great folly it were to me  
to seke thee here another time. For men ought  
not to let go that wherof they be sure, hoping  
hauē afterwarpe that, that they haue not,  
which is uncertayne.

The xviij fable is of Phebus, the auaricious  
and of the enuious man.

**N**One ought to do or damage some other,  
nor to receiue or do his owne damage.  
appeareth by this fable. Of Jupiter which  
Phebus into the earth for to haue all the know-  
ledge of the thought of men. This Phebus  
met with two men, of the which one was ri-  
uennious, and the other right couetous. Phebus  
demanded of them what their thought was,  
thinke sayde they so demand and aske of  
great gyftes. To the which Phebus answered  
red. I will demaunde what ye will, for all  
ye shall demaunde of me I shall grant it, and  
that that the first shall aske, y second shall haue  
the double or as much more againe. And the  
the auaricious sayde I wold that my fellowe  
what he wold first, wherof the enuious  
had content, which sayd to Phebus, For  
fir, I pray thee that I may lese one of mine  
to the end that my fellowe maye lese both

ven, wherefore Phobus began to laugh, which departed and went againe to Jupiter, and tolde him the great malice of the enuious, which was so full & glad of the harme & damage of an other and how he was wel content to suffer paine for to damage some other.

The xviii. fable is of the Thiefe, and of the Child that wept.

HE is a soyle y putteth his good in the iobard, by to lose it, for to get and haue some others good, as it appeareth by this fable of a Thiefe, which found a Childe weeping beside a Well, of whom the Thiefe did aske why he wept, and the childe answered him. I wepe because I haue let fall wythin thys Well a bucket of gold and then the Thiefe toke of his cloathes & layde them on the grounde, and went downe into the Well, and as he was downe, the childe toke hys Gowne & left him in the Well, and thus for couetise to win, he lost his gowne. For such scapose for to wyne, sometime which lose, and therefore none ought to wylsh that, that he hath not, to the ende that he leseth not that y he hath, for of the thing wrongfully and euill gotten, the heyre shall neuer be possessor of it.

The xix. Fable is of the Lyon and of the Gote.



## The Fables

**H**E is wise that can keepe himselfe from the  
 wylie & false, as it appeareth by this Fable  
 Of a Lion which met once with a Goate which  
 was vpon a mountaine. And when the Lion  
 saw her, she sayd to her in this manner, for to  
 giue her occasion to come downe fro the hyl,  
 the ende that he might eate her. My sister, wh  
 comiest thou not hether on this faire & green  
 medowe, for to eate of these fayze herbes o  
 grasse. And the Gote answered to him. Howbe  
 that thou sayst truth, neuerthelesse, thou sayst  
 not, neither for my weale, ne for my profit, bu  
 thou sayst it because that thou wouldest sayn  
 eate and deuoure me, but I trust not in thy fair  
 speech. For many times I haue hearde say of m  
 belidame. He that is wel, mend not himselfe, fo  
 he which is in a place well sure, is well a wile t  
 goe fro it, & to put him in great danger & perill

The xx. Fable is of the Crow which  
 was a thirst.

**B**ETTER is craft and subtilty then force, as re  
 hearseth to vs thys Fable of a Crowe which  
 vpon a day came to drinke out of the bucket, and  
 because that she might not reach to the water  
 she did fill the bucket full of small stones, in s  
 much that the water came vpwordes, wherco  
 she drank of that, at her wyl and pleasure. And  
 therefoze it appeareth well that wit or sapience

a much faire betwe. for by sapience of wythe  
you shall now rest to all faults.

The xxi. Fable, is of the Villaine and  
and of the young Bul.

He which is evil, and threwe by kinde, wyth  
great payne he may chastice him selfe, as it  
appeareth by this fable of the Villaine, which  
had a young Bul, the which he might not bynde  
because he never he smote wyth his hoznes, where  
the Villaine cut off his hoznes. But when  
he would haue bound him, the Bull ranne hys  
ete from him in such wise, that hee suffered no  
to come nere him, & when the Villaine per-  
euyed the malice of the Bull, he sayde to hym. I  
shall chastice thee well, for I shall take thee into  
the Butchers hands, and then the Bul was cha-  
stised, and thus ought men to do of the evil cur-  
ed and rebles, which do nothing but play with  
Dice and Cardes, and to rustle, such folke ought  
men to put in the hands of y Butcher for to lead  
them to the galowes, for better may no man cha-  
stise them, for wyth great paine must they be cha-  
stised, which sleeth all good works, and all good se-  
wship.

The xxii. Fable is of the Viator, or  
Palmer and of the Saryr,

**M**En ought to beware and keepe himselfe for hym, which beareth both fire and water, as rehearseth thys fable. Of a Pilgrime, which some time walked in the winter, and went through a great Forrest, and because that the snowe had couered all þe wayes, he wist ne knewe not whither he went, agaynst the which came a Woodwose named Satyre, because he saw him colde, which approached to the Pilgrime, and brought him to his pit, and when the Pilgrime saw him he had great drede, because that a Woodwose is a monster like to a man, & as this Woodwose or Satyre ledde thys Pilgrime into hys pytte, the Pilgrime dyd blow wythin hys handes for to chase them. For he was sore a colde, and then the Woodwose gaue him hote water to drynke. And when the Pilgrime would haue dronke it, he began to blowe it. And the Woodwose demanded of hym why he dyd blowe it. And the Pilgrime sayd to him. I blowe it for to haue it somewhat moze colder then it is. The Woodwose then sayd vnto him. Thy felowshyppe is not good to me, because that thou bearest bothe the fire and the water in thy mouth. Therefore goe hente from my pit and neuer retorne again. For the felowshipp of the man which hath two tongues is naught. And the man which is wyse, ought to flee the felowshyppe of the flatterers, for by flattering and adulation, many hath been beguiled and deceiued.

The xxii. Fable is of the Oxe and  
of the Rat.

**T**he Lordes ought to loue their Subiectes, for  
he which is hated of his Tenants and Sub-  
iectes, is not Lord of hys Land. As it appeareth  
by this present Fable, of an Dre which some-  
time was within a stable. And as the Dre one  
time would faine haue slept, a Rat came which  
bette the Dre by the thyghes, and as the Dre  
would haue smitten him, he ran away into hys  
hole. And then the Dre beganne to manace that  
Rat. And the Rat sayde vnto hym. I am not a-  
feard of thee, for albeit that I am lyttle, I may  
yet let he emperours flee. And if you art greafe,  
thy Patents be no cause thereof: not thy selfe,  
and therefore the lyttle oughte not to be sprayle  
the lyttle. But oughte to touch him as the cheefe  
or head ought to loue his members. For hee that  
loueth not, ought not to be loued, and therefore  
the Lord must loue his subiectes, if of them hee  
would be loued.

The xxiii. Fable is of the Goose

and of her Lorde.

**H**e that ouerladeth himselfe is euill streiden,  
as this fable lynch. of a man which had a  
Goose that layde euery day an Egge of Golde.  
The man of auarice or couetousnesse, comman-  
ded and bad to her that euery day thee shoulde  
laye two Egges, and she layde to hym, certaine-  
lye my mayster, I may not, wherfore the man



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the man was wroth with her, and felle her, wherefore he lost the same great golde. of the which hee he was wroth & sorrowfull, bewaileth that it was not time to shut the stable. when the Horses he lost & gon, and hee is not wile which doth such a thing. whereof he shall repent hym after ward, as he also which doth his owne damage, for to avenge himselfe on some other, for because that he supposed to winne all, hee lost all that he had.

### The xxv. Fable of the Ape, and of

her children  
**H**e that sometime is dispraised, may wel helpe some other, as it appeareth by this Fable of an Ape which had two Children, of the which she hated the one & loved the other. which she toke in her armes, & with that shee fled before y Dogs. And when the other saw that his mother left him behinde, hee ran and leapt on her backe. And because that the little Ape which the shee Ape held in her armes, impeached her to flee, she let it fall to the earth. & the other which the Mother hated held fast & was saved, the which fro thence forth kissed and embraced his mother & shee then began to love him. Wherefore many times it hapneth that y thing which is dispraised, is better then that thing that is loved and prayled. For sometime the childzen which beare prayled & loved, done lesse good then they which beere

beare dispraised and hated.

The xxvi. Fable is of the wynde and of  
the earthen pot.

**H**OW that ouermuch enhanceth himselfe sooner  
then he would, falleth down, as it appeareth  
by this Fable of an earthen Pot maker, which  
made a great Pot of earth, the which he dyd set  
in the sonne, because that the more surely it  
should haue dyed, against the which Pott came  
and blew a great Wind. And when the wynde  
saw the Pot, he demanded of him, who art thou,  
and the Pot answered to him, I am a Pot, the  
best made that men can finde, and none may let  
me impeach me. And how saide the wynde thou  
art yet all soft, and hast neither vertue ne force,  
and because I know well thy ouer pride, I shall  
breake thee and put thee into peeces, to the ende  
that thou of thy great pride maist haue know-  
ledge. And therfore the fable ought to be make  
and humble himselfe, and obey to his Lorde, and  
not to enhaunce him more then he ought, to the  
ende that he falleth not from hie to low.

The xxvii. Fable is of the Wolfe, and  
of the Lambe.

**O**F two euils, men ought euer to eschew and  
flee the worst of bothe, if any of them may  
bee eschewed, as it appeareth by this Fable, of  
a wolfe

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a Wolfe which ran after a Lambe, the which Lambe fled vnto the house where as the Cotes were, & when the Wolfe sawe y<sup>e</sup> he might in no wyse take the Lambe, he sayd to hym by swete wordes. Leave thy felowship, and come with me into the fieldes, for if thou come not, thou shalt be taken with them, & taken, shalt be sacrificed to their Gods, and the Lambe, answered to the Wolfe, I had leauer to shewe all my blode for the loue of the Gods, and to be sacrificed, then to be eaten and deuoured of thee. And therefore he is full of wisdom and prudence, who of two grent euils, may escape the greatest of both.

Heere finisheth the Fables

of Arian.

Heere foloweth the Fa-

bles of Alfonse.

The fyrst Fable is of the exhortation of Sapient and loue.

A Kabe of Lucane sayde. to his sonne in thys manner. My sonne, beware & loke that the Formyse bee not more prudent or wyser then thy selfe, he whych gathereth and assembleth together in the Summer, at that to hym needeth to haue in the Wynter, and beware thou sleepe no longer then the Coker dooth, the which watcheth

watcheth and waketh at Dattins time, and hee  
 be not wylser and moze sage then thy selfe, the  
 which ruleth and gouerneth well nine hennes.  
 But it sufficeth wel that thou rule and gouerne  
 one well. And also that the Dogge be not moze  
 noble then thy selfe, which forgetteth neuer the  
 good which is done to him, but euer he remem-  
 bryeth it. Item, my Sonne, suppose it not a little  
 thyng to haue a good frend, but doubt not to haue  
 a thousand frendes. And when Arabe woulde  
 die, he demanded of hys Sonne, My sonne, how  
 many good frends hast thou: and the sonne an-  
 swered to him. My father, I haue as I suppose  
 none to be my frende, without that thou halfe  
 assayed and proued him before. I haue liued lon-  
 ger in this world then thou hast, and binnethes  
 I haue gotten halfe a frende, wherefore I mar-  
 uell much how thou hast gotten so many frends  
 And then the Sonne seeing this admiration or  
 wonder of hys Father, demaunded of hym. My  
 father, I pray you that you wyl giue to me your  
 counsell, howe I shall now pray and assay my  
 frend. And hys Father sayde to him: goe thou  
 and kyll a Calfe and put it in a sacke all bloody,  
 and beare it to thy first frende, and say to hym,  
 it is a man which thou hast slaine, and that for  
 the loue which he beareth to thee, that he wyl  
 keepe thy misdeedes secretly, and bury it, to the  
 ende that he saue thee, the which counsaile his  
 Sonne followed: to whom hys frend sayd, re-  
 turne



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turne agayne to thy house, for if thou hast done  
 euill, I wyll not beare payne for thee, for wyth  
 in my house thou maist not enter, and thus one  
 after another he assayed all his frendes, and e-  
 uery one of them made to hym such answere as  
 the first did. Whereof greatly he was abashed,  
 and then he returned agayne to hys Father, and  
 told him how he had done. And his Father an-  
 swered to him: many one be frendes in wordes  
 onely, but fewe beeing in facte or deedes. But I  
 shall tell to thee what thou shalt do. Goe thou  
 to my halfe frende, and beare to him thy Calfe,  
 and thou shalt heare and see what hee shall saye  
 to thee. And when the Sonne came to the halfe  
 friend of hys Father, hee sayd to him as hee dyd  
 to the other. And the halfe frende understode  
 hys deede or seate, hee anon tooke hym secretly  
 into hys house, and lead him to an obscure place,  
 where he did bury his dead Calfe, whereby the  
 Sonne knewe the trothe of the halfe frendes  
 loue. Then the sonne of Arabe turned agayne  
 to hys Father, and tolde hym all that his halfe  
 frend had done to him. And then the Father  
 saide to his Sonne, that the Philosopher sayde,  
 that the very and true frende is founde in the  
 extreame neede. Then asked the Sonne of his  
 Father, Sawest thou neuer man which in hys  
 lyfe did get a whole frende: and hys Father an-  
 swered vnto him. I neuer sawe any, but well  
 I neuer heard it sayd. And the sonne answered:

My Father, I pray thee that thou wilt rehearse it to mee, to the ende that by aduenture I may get such a one.

Then the father said to his sonne in this manner. My Sonne, sometime I haue hearde of two Merchants which neuer had seene eche other. The one was of Egypte, and the other was of Baldoche. But they had knowledge ech of other by theyr Letters which they sent and wrote friendly one to the other. It befell then that the Merchant of Baldoche came into Egypte, to cheapen and buy some ware, whereof his friend was much glad, and went to meete him, and brought him benignly into his house, and after that he had cheered and refreshed him by the space of fourteene dayes, the same Merchant of Baldoche became very sicke, whereof his friend was right sorrowfull and heauy, and incontinent sent for the best Physicians and Leeches, that were in all Egypt, for to reconer his health. And when the Physicians had seene and visited him and his vaine also, they sayd that he had no bodely sicknesse, but that he was rauished with loue. And when his friend heard these wordes, he came to him and sayde. My friende, I praye thee that thou tell and shew to me thy sicknesse. And his friend sayd to him. I pray thee that thou wilt make to come hither all thy Women and Maydens which be in thy house, for to see yf she which my hart desireth is among them.

And

# The Fables.

And anon his friend made to come befoze hym,  
 both his owne daughters and servants, among  
 the which was a yong maide which he had non-  
 rished fo: his pleasure. And when the patient  
 o: sicke man saw her, hee sayde to hys frende:  
 The same is the which may be the cause of my  
 lyfe o: my death: the which his frende gawe to  
 him fo: to be his wyfe, with all such goods as hee  
 had of her, the which he wedded and returned  
 with her into Baldoche with great ioye. But  
 within a little while after it fortuneth so that  
 this Marchaunt of Egypt fell into pouerty, and  
 fo: to haue some consolation and comforte, hee  
 toke his way toward Baldoche, and supposed  
 to goe and see his friend, and euen about one of  
 the clocke, he arrived in the Citty, and fo: as  
 much as he was not well arrayed ne cloathed,  
 he had shame by day light to goe into the house  
 of hys frende, but went and lodged him wyth  
 in the Temple nygh by his frendes house. It  
 happened then that on the same nyght that hee  
 lay there, there was a man slain befoze the gate  
 o: entry of the same temple, wherefoze the neigh-  
 bours were sore troubled, and then the people  
 moved there with came into the Temple, wher  
 in they found no body, save onely the Egypti-  
 an, the which they toke, and lyke a murderer  
 demanded of hym wherefoze he had slayne that  
 man which lay deade befoze the Portall of the  
 Temple. He then seeing his misfortune and po-

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uerty. confessed that he had kylled the man, for  
because of hys euill fortune, he would rather die  
then liue. wherfore he was led before the Iudge  
and was condemned to be hanged. And as men  
ledde hym toward the Gallowes, hys frende  
saw and knew him, and beganne for to weepe  
fore, remembryng the benefites which he hadde  
done to hym, wherfore he went to the Iustice  
and sayde. My Lord, this man did not the Ho-  
micide, for it was my selfe that dyd it, and there-  
fore you shoulde doo great sinne, if you wou-  
ld put this innocent and guiltlesse man to death. And  
anon he was taken to bee had to the Gallowes.  
And then the Egyptian sayd. My Lord, he did  
it not, and therefore euill shouldest thou doo, to put  
him to death. And as the two frendes woulde  
haue bene hanged ech one for another, he which  
had done the Homicide in dedde, came and con-  
fessed there openly the facte, and addrested hym  
selfe before the Iustice, and sayde. My Lord,  
none of them both hath done the dedde, and there-  
fore punish not ye these Innocents, for I alone  
ought to beare the payne. wherat the Iustice  
greatly maruailed, and for the doubt which  
therein was great, the Iustice took them all  
thre, and led them before the King. And when  
they had rehearsed to the King all the manner,  
after enquest therupon made, and that he knew  
the trouth of it, granted hys grace to the mur-  
derer, and so all thre were deliuered. And the  
friend



## The Fables

freend brought his freend to the house, and receiued him ioyfully, and after gaue to him bothe gold and syluer, and the Egyptian returned a gaine to his house. And when the Father hadde sayd, & rehearsed all this, his sonne sayde to him. My Father I know now well, that he which may get a good freend is well happy, and woth great labour as I suppose I that find such a one.

The ii. Fable is of the commission of  
Money or Pecuny.

A Spaniard arriued sometime in the Lande of Egypt. And because that he doubted to be robbed, within the Deserte of Arabie, he purposed, and bethought in hymselfe, that it were wisely doone to take hys money to some true manne, to keepe it vnto his retarne againe. And because that he hearde some say that within the Citty was a true man, he went anon to him, and toke to hym hys syluer for to keepe it. And when he had done hys Voyage, hee came againe to him, and demanded of him his Syluer, which answered him in thys maner. My friend I ne wote who thou art, for I neuer sawe thee before that I wote of, and if thou sayest or speakest any more wordse, I shall make thee to be well beaten. Then was the Spaniarde sorrowful,

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full and wroth, and thereof he would haue made  
a complaint to his neighbours as hee had. And  
the neighbours sayd to hym. Certainly wee bee  
greatly abashed of that yee tell to vs, for he is a-  
mong vs all reputed and holden for a good man  
and a true, and therefore returne againe to him  
and in sweete words demand it of him, that hee  
may render to thee thy gold againe, the whych  
thing he did. And the olde man answered vnto  
him more sharply and more rigorously then hee  
had done before, wherewith the Spaniard was  
wonderfully wroth. And as he departed out of  
the olde manns house, hee met with an old wo-  
man, the which demaunded of him the cause  
wherefore he was so troubled and heauy. And  
after that he had told to her the cause why, the  
olde Woman sayd vnto hym: Make good cheere,  
for if it be so as thou sayst, I shall gyue to thee  
counsell howe thou shalt recover thy Syluer.  
And then he demaunded of her how it might be  
done. And she sayd to him: bring hether to mee  
a man of thy country whom thou trustest, and  
do to be made sayre Chestes, and fill them all  
with stones, and by thy felowes thou shalt cause  
them to be bozne into hys house, and to him they  
shall say, that the Merchant of Spain sent them  
to him for to keepe surely, and when thy chestes  
shalbe within hys house, thou shalt goe and de-  
maund of him thy Syluer, which thing he  
will do, and as the sayde Chestes were bozne with  
in

in hys house, the Spaniard went with them that bare them, the which strangers sayde to the olde man. My Lorde, these foure Chestes beene all ful of Gold, of Siluer, and of precious Stones, which we bring to you, as to the truest man and faithfull that we knowe, for to keepe them surely, because that we feare & doubt the Thieves which be in the desert. After þ which word sayd, came he which the old woman hadde counsailed, and demaunded of him hys Siluer, and because that the olde man doubted that the Spaniard would haue dysprayed him. Thou art welcome, I maruaile howe thou tarpest so long for to come, and incontinent he restozed to him his Siluer. And thus by the counsell of the woman which he greatly thanked, he hadde hys goods againe, and returned into his owne countrey.

The iii. Fable speaketh of the subtyll inuention of a sentence given vpon a darke and obscure cause.

**I**t befell some tyme that a good man a Labourer departed from lyfe to death, the which Labourer lefte nothyng to hye Sonne, but onely an house, the which

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which sonne liued by the labour of his handes  
 pōzely, this young man had a neighbour whiche  
 was much rich, which demaunded of the sayde  
 young man if he would sel his house. But hee  
 would not sell it, because that it was come to  
 him by inheritaunce, & by patrimony, where-  
 fore the riche man his neighbour conuersed,  
 and was ful ofte with hym for to deceyue hym,  
 but the yong man fled his company, as much as  
 he might, & when the rich man perceyued that  
 the young man fled his company, he bethought  
 him of a great deception & falsehood, & demaun-  
 ded of the pōze yong man, that he woulde lette  
 to him parte of his house for to delue and make  
 a seller, & which he would hold of him for yere-  
 rent, and the pōze man let it to hym, and when  
 the seller was made. The rich man dyd bryng  
 in it tenne tunnes of Dyle, of the which the five  
 were ful of Dyle, and the other five were but  
 halfe ful, and let them make a great pitte in the  
 earth and did put the five tunnes which were  
 halfe ful in it, and the other five aboue on them,  
 and then he shutte the dooze of the seller, and  
 delivered the keye to the young pōze man, and  
 prayed hym fraudulently to keepe wel his Dyle  
 but the pōze young man, knewe not the malice  
 and falsehood of his neighbour. Wherefore he  
 was content to keepe the keye. And within a  
 whyle after as the Dyle became deare, the riche  
 man came to the pōze man, and asked of hym



## The Fables

his good, and the younge man toke to hym the key. This riche man solde to the Marchauntes his oyle, & warrantised eche tunne all full. And when the Merchant measured the Oyle they founde but fīue of the tenne tunnes full, where of the riche man demaunded of the poore young man restitution. And soz to haue his house hee made him soz to come before the Judge, And so when the poore manne was come before the Judge. He demaunded tyme and space soz to answer, soz hym thoughte & seemed that he had kept wel his oyle, and the Judge gaue & graunted to hym day. And then went he to a Philosopher which was procuratoz of the poore people, & praied him soz charitie that he would gyue to hym good counsaile at his neede. And hee rehearsed and tolde vnto hym all his cause, and swoore vpon the holy Euangel that he toke none of the rich mans oile. And then the Philosopher answered to him in this maner my sonne haue no feare soz the truth may not fayle, and the nexte morow after the Philosopher went with y poore mā into iudgement, the which Philosopher was constituted by the king soz to giue the iuste sentence of it, and after that the cause had ben well defended, and pleaded of both parties, the Philosopher sayde, the same riche man is of good renoume and I suppose not that hee demaunded more then he shoulde haue. And also I beleue not that this poore man be maculed ne guylty

of the blame which he putteth on him. But not withstanding soz to knowe the trouth of it, I ordeyne and giue sentence that the oyle pure & cleane of the v.tunnes which are ful to be measured and also the Lyes thereof, and after that the pure & cleane Oyle, of the v.tunnes which bene but halfe ful to be also measured with the Lye thereof, and that men looke if the lie of fine tunnes halfe ful be egall & like to the lye of the v.tunnes which ben full, and if it bee so that as much lye be founde within them vesselles which been but halfe full, as in the other, it shal then be sufficiently and ryghtwysely proued that none oyle hath been taken out of them but if there be founde as muche lyes in the one as in the other, the poze shalbe condemned and of this sentence the poze was content, and the fruth was knowen, wherefoze the poze man went quite, and the rych was condemned, soz his great malice and falshood was knowen and manifested, soz there is no sinne oz myldeade done, but that once it shalbe knowen and manifested.

The fourth Fable maketh mention of the sentence giuen vpon the pecuny which was founde.

## The Fables

**A** Kitcher man sometime went by a Cittie and as he walked from one side to another, fell from hym a great purse, wherein were a thousande crownes, the whiche a poore manne found and toke them for to keepe to his wyfe, whereof she was full glabbe and sayde: thanked bee God of all his goodnesse, whiche hee sendeth to vs, if he sendeth not the great summe keepe it wel, and vpon the next morrowe after the ryche man made to bee cryed thzough the Cittie, that who so euer had founde a thousande Crownes in a purse, hee shall restitute and bryng them to him agayne, and that he shoulde haue for his rewarde an hundred of them. And after that this poore man had hearde thys crye, he ranne incontinent to his wyfe, & sayd to her. My wyfe, that that we haue found must be rendred, or yeelded agayne, for it is better to haue a hundred crownes without sinne, then a thousand with sinne and wrongfully, and howe be it that the woman would haue resisted, neuertheless in the ende shee was content. And thus the poore man restozed y thousand crownes to the ritch man, and demaunded of him his hundred crownes, and the rich full of fruede or falsehode sayd to the poore, thou rendrest not mee all my golde which thou foundest. For of it I lacke foure hundred peeces of golde, and when thou shalt render and bryng to me agayne the sayde foure hundred peeces of golde, thou shalt haue

of

of me the hundred Crownes, which I promised to thee. And then the poore man answered to him, I haue take and brought to thee, all that I haue founde, wherefore they fel into a great difference or strife, in so much that the cause was brought before the King, to be decreed and pleaded.

Of the which the King made to be called before hym a great Philosopher which was procurator of the powers. And when the cause was wel disputed. The Philosopher mooued with pitie called to hym the poore man, and to him said in this maner. Come hither my freinde by thy saythe haste thou restored all that good which thou soundest in the purse, and the poore man sayd to him, yea sir by my sayth, & then the Philosopher said before the assistences. With this rich man is true and saythfull, and that it is not to beleue that he shoulde demaunde more, then he ought to be beleued. And on the other part menne must beleue that this poore man is of great renoume and known for a true man, wherefore the Philosopher sayd to the Kinge, say I giue by my sentence that thou take these thousand crownes, and that an hundred of them thou take, the which hundred crownes thou shalt deliuer this poore man, which found them & after when he that hath lost them shalt come, thou shalt restore them to him, and if it happen that another person fynde the thousande & foure



## The Fables

**C**. crownes they shalbe rendred & taken agayne  
to the same good man whiche is here presente.  
whiche sayth that he hath lost them. The whiche  
sentence was much agreeable and pleasant to  
all the company. And when the rich man sawe  
that he was decepted, he demaunded Misericor-  
de and grace of the King saying in this ma-  
ner. Sir this poore man that hath founde my  
purse, truly he hath restored it to me all that  
I ought to haue, but certainly I woulde haue  
deceyued him, wherefore I praye thee that thou  
wilt haue pittie on me. And then the King hadde  
misericorde on hym, and the poore manne was  
wel contented and payde, & all the malice of the  
rich man was knowen and manifested.

The fifth Fable is of the fayth of  
three fellowes.

**O**ft it happeneth that the euill which is pro-  
mised to other, cometh to him whiche pro-  
mureth it. As appeareth by three felowes of the  
whiche twayne were burgesles, and the thyrde  
a labourer the whiche assembled them together  
for to goe to the holy Sepulture, these three fel-  
lowes made so great a provision of flour to  
make theyr pilgrimage in such wyse that  
was at chafed and consumed. Except onely  
for to make one Loaf. And when the Burges

law

at the end of their flour they sayde together.  
 If we find not the manner & cautele to beguyle  
 this villaine, because that he is a ryght great  
 gallaunt we shal dye for hunger, wherefore wee  
 must find the maner and fashon that wee maye  
 haue the Loafe whiche shal be made of all our  
 flour, & therefore they concluded together and  
 sayde, when the Loafe shal be put in the ouen,  
 we shal go and lay vs downe to sleepe & hee that  
 shal dreame best, the Loafe shalbe his. And bee-  
 cause that we both be subtyl and wise, hee shal  
 not nowe dreame as wel as we shal, wherefore  
 the Loafe shalbe ours, whereof all they three  
 were wel content and all began to sleepe. But  
 when the Labourer knewe and perceyued all  
 theyr false, and saw that his two fellows were  
 a sleepe, he went & dyue the Rose out of the ouen  
 and ate it, & after he faryned to be a sleepe, and  
 then one of y Burgesses rose vp, and sayd to his  
 felowes, I haue dreamed a wonderfull dreame,  
 for two Angelles haue taken and dozne mee  
 with great Joye befoze the deuine maiestie.  
 And the other Burgesse his fellowe awoke and  
 said. Thy dreame is wonderfull. But I suppose  
 that myne is fayer then thine is. For I haue  
 dreamed that two Angelles dyetwe mee on  
 harde ground for to leade me into hell, and after  
 they did dw awake the Villain which as dread-  
 ful sayde, who is there and they answered wee  
 be thy fellows.

## The Fables

And he sayd to them howe be ye so sone retur-  
ned, we departed not yet frō hence. And he sayd  
to them, by my sayth I haue dreamed that the  
Angels had lead one of you into paradise or  
heauen, and the other into hell. Wherefore I  
suppose that ye should neuer haue come agayne,  
and therefore I arose me frō sleepe, and because  
I was hungry I went and dꝛue out of the oven  
the lofe and ate it, for oft it happeneth that he  
which suppoſeth to beguile some other, is hym-  
selfe beguiled.

### The vi. Fable is of the Labourer and of the Nightingale.

**S**ometime there was a Labourer whiche  
hadde a gardeyne well pleasaunt and  
much delicious: into the which he ofte  
went for to take his disport and pleasure, and  
one day at euen when he was wearie, and had  
trauailed sore, for to take his recreation he en-  
tered to his garden, and set him selfe downe vn-  
der a tree, where he heard the song of the Nyg-  
tingale. And for the great pleasure and Joye  
which he tooke thereof, he sought and so at the  
last he found the meanes for to take the Nyg-  
tyngale, to the ende that greater Joye and  
pleasaunce he might haue of her. And when  
the Nightingale was taken, he demanded  
of the Labourer, wherefore hadde then taken so  
great

great payne to take me , for wel thou knowest  
thou maiest not haue great profite . And the  
Labourer answered thus to the Nightingale.  
For to heare the song of thee I haue taken thee.  
And the Nightingale answered, Certaynely in  
payne thou hast laboured, for no good I wil sing  
while that I am in prison. And then the Labou-  
rer answered . If thou singest not wel I shall  
eate thee. And then y Nightingale sayd to hym,  
If thou put me within a potte for to be sodden,  
little meate shalt thou make of my body . And  
if thou settest me to be rosted , lesse meate shall  
then be made of me. And therefore boyled ne ro-  
sted thou shalt not fill thy great belly of me, but  
if thou let me fflye, I shall doo too thee great good  
and profite. For three doctrines I shall teach thee  
which thou shalt loue better the three fat kine.  
And then the Labouer let the Nightingale fflye.  
And when he was out of his hands, and that he  
was vpon the tree, he said to the labouer in thys  
maner. My freind I haue promised to thee, that  
I shal gyue to thee three doctrines , whereof the  
firste is this , that thou beleue nothing that is  
impossible, the second is , that thou keepe well  
that is thine. And the third is , that thou take  
no sorow for things lost, whiche may not bee re-  
couered. And sone after the Nightingale began  
to singe, and in his song sayde thus . Blessed  
be GOD , which hath deliuered me out of the  
hands of this villayn or chorde , which hath not  
knowen



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knowne selfe , ne touched the pꛑerious Dya-  
monde, which I haue within my belly, soꛑ if hee  
had founde it he had been ryght ryche and from  
his handes I had not escaped. And then the La-  
bourer which heard his song , beganne to com-  
plaine and to make great soꛑrow, and after sayd  
I am wel unhappie that I haue losse so sayꛑe a  
treasure which I had wone and I haue losse it.  
And the Pyghtingale sayde then to the churle,  
How know I wel that thou art a foole soꛑ thou  
takest soꛑowe of that whereof thou shouldeste  
haue none , and some thou haste forgotten my  
doctrine because thou wēnest that within my  
belly should be a pꛑerious stone moꛑe of weight  
then I am, and I tolde and taught to thee that  
thou shouldest neuer beleue that thing whiche  
is impossible, and if that stone were thine , why  
hast thou lost it, and if thou hast losse it & mayest  
not reconer it , why takest thou soꛑowe soꛑ it.  
And therefore it is folly to chastice oꛑ to teache  
a foole which neuer beleueth the learning and  
doctrine which is given to hym.

The vii. Fable is of the Rethorician and  
of the crokebacked.

**A** Philosopher sayde once to his sonne that  
when hee were fall by fortune into some  
damage oꛑ peryll , The soner that he  
might be shoulde deliuer hym of it , to the ende

that afterwarde he shoulde no more bee bered,  
 ne gréued of it. As it appeareth by this fable.  
 Of a Rethorique manne or of his sayze speaker  
 which once demaunded of a Kyng, that of all  
 them which shoulde enter into the Citty ha-  
 uing some kynde of faulte in theyr bodyes, as  
 crooked or counterfayted he might haue and take  
 of the at the entrie of the gate a peny, the which  
 demaund the King graunted to him, and made  
 his letters to be sealed and written vnder hys  
 signet. And thus he kept hym stil at the gate,  
 And of euery lame, scabbed and of suche that  
 hadde any counterfaytoure on theyr bodyes he  
 toke a penny. It happeneth on a daye, that  
 a crookebacked and a counterfayted manne.  
 woulde haue entred within the Citty with-  
 out payng anye penney. And bethought  
 him selfe that he shoulde take and put on  
 hym a sayze mantell, and thus arrayed he  
 came to the gate. And then when the Porter  
 behelde hym, he perceyued that hee was go-  
 gleyed and sayde to hym: paye mee of my due-  
 ty, and the gogleyed woulde paye nought,  
 therefore hee toke from hym his mantell, and  
 then hee sawe that hee was crookebacked and  
 sayde to hym, thou wouldest not before paye  
 a peny, but now thou shalt paye twayne, and  
 while that they strined together the batte and  
 the bonet fel from his head to the earth, and the  
 Porter which sawe his scabbed heade sayde  
 to

## The Fables

to him, now shalt thou paye three pence to me,  
And then the Porter yet agayne set his handes  
on him that felte that his body was all scabbed,  
and as they were thus wrestling together, the  
crooke backed fel to the ground, and hurt hym  
selfe soze vpon the legge. And then the Porter  
sayde to him, now shalt thou paye five pence for  
thy body is all counterfeyted, wherefore thou  
shalt leaue here thy mantell, and if thou haddest  
payd a peny, thou haddest gone on thy waye free  
and quise. Wherefore he is wise that payeth  
that he ought of right to paye, to the ende that  
thereof come not to him great Damage.

### The viii. fable maketh mention of a Disciple and of the Sheepe.

**A** Disciple was sometyne, the which toke  
his pleasure to rehearse and tell many fa-  
bles. The which prayed his maister that  
he would rehearse vnto him a longe fable. To  
whom the maister answered: keepe and be-  
ware well that it hap not to vs, as it appeareth  
of the weth by this present fable. Of a King and  
of his Fabulatur and his Disciple. On a tyme  
it happened to a king, that his Fabulatur and  
Disciple sayde to his Maister. I pray thee to tell  
me howe it befell. And then the Maister sayde

to his Disciple oꝝ Fabulatoꝝ. There was some  
time a king which had a Fabulatoꝝ, the whiche  
rehearsed to him at euery time that he woulde  
leepe, fīue Fables soꝝ to reioyce the kyng, and  
soꝝ to make him fall a sleepe. But it befell then  
vpon a day, that the king was much soꝝowfull  
and heauie, that in no wise he could fall a sleepe.  
And after that the sayde Fabulatour had tolde  
and rehearsed his fīue Fables, the king desired  
to heare moze. And then the sayde Fabulatour  
rehearsed to hym thꝛee Fables well shORTE. And  
then the king sayd to him that hee would heare  
one moze longer, and then shall I loue well to  
leepe. And the Fabulatour then rehearsed to  
him such a fable as here shalbe shewed. Of a  
wytch man which went to a market oꝝ sayze soꝝ  
to bye sheepe, the which man bought a thousand  
sheepe. And as he was returning frō the sayze,  
he came to a riuer, and because of the great wa-  
ter he coulde not passe ouer the bꝛidge. Per-  
chelesse he went so long to and fro on the riua-  
ge of the sayde ryuer, that at the last he founde a  
narrowe way vpon the which might passe scant  
enough thꝛee sheepe at once: and thus he passed  
and had them ouer one after an other. And hy-  
erto rehearsed of this fable, the Fabulatour  
fell a sleepe at once. And anone after the king  
woke the Fabulatour, and said to him in thys  
maner. I pray thee that thou wilt make an ende  
of thy fable, and the Fabulatour answered to  
hym



## The Fables.

hym in this maner . By the river is great and the sheepe are little , wherefoze let the shepchaunt do passe ouer his sheepe , and after that make an ende of my fable , and then was the king wel appeased and pacified , and therefoze be thou content of that I haue rebearied vnto thee , for there is folke so superstitious of rapare , that they may not be contented with fewe wordes.

The ix. Fable is of the Wolfe, and of the Fox, and of the Cheese.

**S**ometime was a Labourer whiche beneathes myght gouerne and leade by Dren , because that they smote with theyr fete , wherefoze the Labourer sayde to them , I pray to God that the Wolfe may eate and deuoure you all . The whiche worde the Wolfe heard , wherefoze he hyd him self nere , and then came for to eate them , and when the nyght was come , the Labourer bounde his Dren and lette them goe into his house . And when the Wolfe sawe them comming to himwarde, he sayde . O thou Labourer many times on the daye thou dydest gyue to me thy Dren, and therefore holde thy promyse to mee, and the Labourer sayde to the Wolfe, I promised to thee naught at all , in the

presence of whō I am obliged or bound. I sware  
neyther to pay thee, and the wolfe saide I shall  
not let thee goe, without that thou holde to mee  
that, that thou promisedst & gauest to me, and as  
they had so great strife and discencion togyther,  
they remitted the cause to be executed & pleaded  
before the Judge, & as they wer seeking a Judge  
they met with the Fore, to whom they counted  
all their difference, and strife, then sayde the  
Fore vnto them. I shal giue on your cause or  
ple a good sentence. But I must speak to each of  
both apart or alone, and they were content and  
the Fore went to the labourer, thou shalt giue  
to me a good hen, and another to my wife, and  
I shall make it so that thou with all thine oxen  
shalt freely goe vnto thine house, wherefore the  
labourer was wel content, and after the Fore  
sayd to the wolfe I haue wel labored & wrought  
for thee, for the laborer shal giue vnto thee ther-  
fore a great cheese, & let him goe home with his  
Oxen, & the Wolfe was wel content. And after  
the Fore said to the wolfe. Come thou with mee  
and I shall lead thee where as the cheese is. And  
then he led him to and fro, here and there, vnto  
the time that the Moone did shine full brightly,  
and when they came to a wel, the Fore leapt vpo  
it, and shewed vnto the Wolfe the shadowe of  
the Moone, which reluced in the Well, and  
sayd to him, loke now gossip howe that cheese  
is faire great and broad, hee thee nowe and goe  
downe

## The Fables.

downe and take the sayze chéeſe, and the wolfe  
ſayd to the fox, thou muſt be y<sup>e</sup> firſt of both that  
ſhal goe downe, and if thou mayeſt not bring it  
with thee becauſe of his greatneſſe, I then ſhal  
goe downe for to helpe thee, and the Foxe was  
content becauſe that there was two buckets of  
the which one came downeward, and the other  
upward, and the fox entred into one of the buc-  
kets and went downe into the well, and when  
he was downe he ſayd. Gollyp come hyther and  
helpe for the chéeſe is ſo great that I maye not  
beare it, and then the wolfe was afraid that the  
fox ſhould eate it, and the wolfe entred into the  
other bucket, and as falſe as the Wolfe went  
downeward, the Fox came upward. And when  
the wolfe ſawe the Fox cōing, hee ſayd to hym  
Oy gollyp ye go hence. Thou ſaiest true ſaid the  
fox, for thus it is of the world, for one cometh  
downe, the other goeth upward: and thus the  
fox went & left the wolfe within the well, and  
thus the wolfe loſt both the oren and the chéeſe.  
Wherefoze it is not good to leaue that which is  
certayne, for to take that which is vncertayne.  
For many one ben thereof deceyved by the falſe  
word and deception of the aduocates and of the  
Judges.

The x<sup>i</sup>. Fable is of the Husband, the  
Mother, and the Wife.

Some

Sometime was a Merchant which maryed him to a young woman, the which hadde her mother yet aliue. It happened that this Merchant went once into a far Country for to buy some ware. And as he was going, he betooke his wife to her mother for to keepe & rule her honest lye till he came againe. His wyfe then by the consenting and will of her mother, enamoured herselfe on a fayre young man, which furnished her to appoint meate. And as they thre made good cheere the husband came againe fro þe fayre, and knocked at the dore, wherof they were abashed. Then said the old mother thus to the, haue no feare but do as I shall tell you, and care not, and then she sayde to the young man, holde thys sword and go to the gate, & beware that thou say no word to him, but let me do, and as þe husband would haue entred into his house, & þe he sawe þe young man holding a naked sword in his hande he was greatly afeard, & then the mother said to him, my sonne thou art right welcome. Be not afeard of this man, for thre ranne after him for to haue slaine him, and by aduenture he founde the gate open, and this is the cause why he came hether for to saue his lye, and then the husband sayd to them, ye haue well done, and I can you great thanke, and thus the young amorous wet his way surely by the subtilty of the Mother, and of his wife, to the which trust thy selfe not and thou shalt do as sage.



The xi. fable is of the old harlot or baude.

**A** Noble manne was sometime which hadde a wyfe much chaste, and was wonderful faire. This Noble man woulde haue gone on pilgrimage to Rome, and left his wyfe at home because that he knew her for a chaste and good woman. It hapned on a day as she went into the towne, a fayre young man was espyed of her loue, and toke on him hardnes & required her of loue, and promised to her many great gifts. But she was good, and had leuer dye then to consent therto, wherfore y<sup>e</sup> yong man died almost for sorow, to the which fellow came an olde woman, which demanded of him the cause of his sicknes, and y<sup>e</sup> yong man manifested or discovered vnto her al his courage & hart, asking helpe & counsaile of her. And the old woman wily and malicious, sayd to him. Be thou glad and ioyous and take good courage, for well I shal doe and bring about thy feate, in so much that thou shalt haue thy will fulfilled. And after this the olde baude went to her house, & made a little cat which she had at home to fast three dayes one after another, and after she tooke some bread with a little quantity of Mustard vpon it, and gaue it vnto this young cat for to eate it, and when y<sup>e</sup> cat smelled it she began to wepe and cry, & the old woman or baude went vnto the house of the sayd yong woman, & bare her little Catte with her. The which good and yong woman receiued and welcommed her much

much honestly, because that all the worlde helde her for a holy woman, as they were talkinge together, the yong woman had pittie on the Cat which wept, and demanded of that olde woman what the Cat ayled, and the olde woman sayde to her. Ha my faire daughter & my faire freende renew not my sorrow, and saying these wordes she began to weepe and sayd. My freende for no good I wyll tell thee the cause why my Cat weepeth. And then the young woman said to her. My good mother, I pray you that you will tell me the cause why and wherefore your cat weepeth, and the olde woman said to her. My friend I will well if thou wilt sweare that thou shalt neuer reherse it to no body. To the which promise the good and true young woman accorded herselfe, supposing that it had bene all good, and sayd I will well. And then the old woman sayd to her in this maner. My friend this same Catt which thou seest yonder was my daughter, the which was wonderfull fayre, gracious, and chaste, which a young man loued much, and was much espyzed of her loue, and because she refused him he dyed for her loue, wherfore the Gods hauing pittie on him, hath tourned my daughter to this Catte, and the young woman which supposed that the old woman had sayde trueth, sayd to her in this maner, Alas my faire mother, I ne wote what I shal do, for such case may wel hap to me. For in this towne is a yong mā

## The Fables.

which dyeth almost for the love of me. But for love of my husbände to whome I ought to keepe chastity I haue not granted him : neuertheless I shall doe that that y<sup>e</sup> shall counsaile to me and the the old womā said to her: My frend haue thou pittye vppon hym as soone as thou mayest, so that it befall not to thee as it did to my daughter. The yong woman then answered to her & sayde, yf hee requyre any more I shall accomde me with him, and if he require me no more, yet shall I profer me to him, & to the ende that I offend not the Gods, I shall doe and accomplish it as soone as I may. The olde woman then tooke leaue of her & went forthwith to the young man and to hym she rehearsed & told all these things wherEOF hys hart was filled w<sup>th</sup> ioy, the which anon went towarde the young woman, & w<sup>th</sup> her he filled his wyl, and thus ye may know the euils which be done by baudes and olde harlots. What I would to God that they were all bzent

The xii. Fable is of the blynde man  
and hys wyfe.

There was sometime a blynde manne whych hadde a fayze wyfe, of the whych hee was much ielious, he kept her so that she myght goe no where, for euer he had her by the hande. And after that shee was enamoured of a gentle felloe, they could not find the manner ne place to fulfill theyr wyl, but notwithstanding the woman which was subtile and ingenious, coun-

sayled

sayled to her frēnde that he shoulde come to her  
house, & y he should enter into the gardeine and  
that there he should climbe vpon a trē, & he dyd  
as she bad him, and when they had made theyr  
enterpryse, the woman came agayne into her  
house and sayde to her husbāde. My frēnde I  
pray you that ye wyll goe into our gardeine for  
to disport vs a while there, of the which prayer,  
the blind man was content, & sayd to hys wyfe,  
well my good frēnde, I wyll well let vs goe  
thether, and as they were vnder y Deartre, she  
sayd to her husband. My frēnde I pray to thee  
let me goe vpon the trē, and I shall gather for  
vs both some sayre pearres, wel my frēnde sayd  
the blind man I will well and grant thereto,  
& when she was vpon y trē, the yong mā began  
to shake the Deretre at one side and the young  
woman on the other side, and as the blinde man  
heard the Deretre shake thus hard, and y noyse  
they made, he sayde to them. Ha euill woman,  
how be it that I see not neuertheles I feele and  
vnderstande it well. But I pray to the Gods  
y they vouchsafe to send to me my sight agayne,  
and as soone as he had made this prayer Iup-  
ter rendred to him his sight agayne, and when  
he saw that pagent vpon the trē, he sayd to hys  
wyfe. Ha vnhappy woman I shall neuer haue  
no ioy with thee, and because that the young  
woman was ready in spāche and malicious she  
answered forthwith to her husband. My frēnde



## The Fables.

thou art well beholding and bound to me for be-  
 cause the loue of thy Gods haue restozed to thee  
 thy sight, whereof I thanke all the Gods which  
 haue heard my prayer, for I desired much that  
 thou mightest see mee, I ceased neuer day ne  
 night to pray them they would render to thee  
 thy sight, wherfore the Goddes Venus visibly  
 shewed herselfe to me and said, y if I would doo  
 some pleasure to the sayd young man, she would  
 restore to thee thy sight, & thus I am cause of it,  
 and then the good mā said to her. My right dære  
 wife and good frend, I cry you mercy, & thanke  
 you greatly, for right yee haue & I great wrong.

The xiii. fable is of the Tayler, of a Kyng  
 and of his seruants.

**M**EN ought not to do vnto other that which  
 he would not that it were done to him, as it  
 appeareth by this present fable of a king which  
 had a Taylor, which was as good a woꝝkman  
 of his craft as any was at that time in all the  
 woꝝld, the which Taylor hadde with him many  
 good seruantes, whereof the one was called Me-  
 dius, which surmounted all the other in shap-  
 ing or in sewing, wherfore the king commaunded  
 vnto his Stewarde that the sayd Tailers shold  
 fare well and of the best meates, and delicious  
 drinckes. It hapned on a day that the Master  
 Steward gaue to them right good and delicious  
 meat in the which was some honey, and because  
 that Medius was not at the same Feaste, the  
 Steward

Steward said to the other that they should kepe some for him of their meat, and then the master Tayler answered, he must none haue, for if hee were here he would not eate of it, for he neuer eate hony, & as they had down Medius came and demaunded of hys fellowes, why kept you no part of this meat for me, & the steward answered & said to him, because that thy master said to me y thou eate neuer no hony, & therfore no part of the meate was kept for thee, and Medius then answered neuer one worde, but began to thinke how he might pay his master, & on a day as Medius was alone, the steward demaunded of him if he knew no man that could worke aswell as his Master, & Medius said nay, & y it was great damage of a sicknes y he had, and y steward demaunded what sicknes it was, and the Medius answered to him, my lord whē he is entred into his fransey oz wodnes, there cometh vpon him a rage, & how shal I know it said the steward, cer tenly my lord said Medius when ye shal see that he shal sit at his worke, & that he shal looke here & there & shal smite vpon his bozd with his fist, then may ye know y his sicknes cometh vpon him. And then without ye take him & bind him, & also beate him well, he shal doe great harme & damage. And the steward said to him. Care not therfore my frend. For well I shal beware my selfe of him. And the morning next following, the steward came for to see the tailers, and whē

## The Fables.

Medius which knew well the cause of this coming took away secretly his masters sheres & hid them, & anone his maister began for to looke after them, & looked & serched al about here and there & began to smite hys fist vppon the boorde, and then the Master steward began to looke on his maners, & sodenly made him to be taken and helde by his seruants, and after made him to be bound and well beaten. Then was the Master Taylour all abashed, and demaunded of them. My Lorde wherefore do you beate me so outragiously, what offence haue I done, wherefore must I be bound and thus beaten: and then the steward sayd to him in this maner. Because that Medius tolde mee that thou art franticke, and if thou bee not well beate thou wouldest do great harme and damage, and the maister came to his seruant Medius and rigorously sayde to him. Ha ha euill boy filled with euill wordes, when sawest thou me madde. And hys seruant prouedly answered to him. My Master, when diddest thou see that I eate no honey, & therefore I threwe to thee one bone for an other, and y<sup>e</sup> Master steward and all his seruantes began them to laugh, and said all that hee had well done. And therefore men ought not to do to any other that thing which they would not that men dyd to them.

Heere finisheth the Fables  
of Alfoncc.

Heere

## HEERE FOLOVVETH THE FA- bles of Poge the Florentine.

The first Fable is of the subtilty of the woman  
for to deceiue her husbände.

**T**He cautelty or fallshede of the Woman is a  
wonder maruailous, as it appeareth by thys  
Fable of a Marchaunt which was wedded of  
newe to a sayre young Woman, the whych  
Marchaunt went ouer y sea to buy and sell & for  
to get somewhat for to lyue honestly, & because  
that he tarped too long, hys wyfe supposed that  
he was dead, and therfore she enamoured her  
selfe on another man that dyd her muche good.  
For he caused to make & builde vp hys house of  
newe, the which had great neede of reparation  
and also he gaue to her all new vtensils to keepe  
a houlholde, and within a long time after the  
departing of the Marchaunt, hee came agayne  
to his house, which he saw builded, & saw dishes  
pottes, pannes and such other houlholde where-  
fore he demaunded of hys wyfe howe & in what  
maner she had found the fashon and the meane  
for to haue repayred so honestly his house, and  
she answered that it was by the grace of God.  
and he answered. Blessed be God of it, and whē  
he was within the Chamber he saw the bedde  
richly covered, and the walles well hanged,  
and demaunded of his wyfe as he had done be-  
fore,



## The Fables

foze, and she aunswered him in like manner as she did befoze, & therfoze she thanked God as hee had done befoze, and as he was set him at hys dinner, there was bzought befoze him vnto hys wife a child of thre yeres of age or there about wherfoze he demaunded of his wife. My frend to whom belongeth this sayze childe. And shee answered my frend, the holy Ghost of his grace hath sent it to me. Then aunswered the Merchant to hys wyfe in thys manner. I render not grace ne thanks to the holy ghost of thys foze he hath taken too much payne and labour, foze to haue made vpon mine owne work, and I will that, in no maner wise hee medle no moze therewith, foze such things belongeth to mee foze to do it, and not to the holy ghost.

The ii. fable is of the woman and  
of the Hypocrite.

**T**he generation or birth of the Hypocrite is much damnable and euill. As it appeareth by thys fable, and as Doge reherseth to vs which saith that sometime hee founde hymselfe in a good felowshyppe, where he hearde a fable which was there reherfed, as y<sup>e</sup> tenor foloweth, and the sayd Doge sayd, that of all the goods of the world, the Hypocrites, beene possessors. For how be it that an Hypocrite hath sometime wyl to helpe a poore man and indigent. Neuerthelesse he hath a condition within himselfe, that is foze to wytt, that he should rather see a manne at  
poynt

at poynt of death, then for to saue hys lyfe of  
an halspeny, and this presumption is called  
Hypocrisie, as ye shall hereafter heare by the  
fable following, the which saith that one being  
in the felowshyp of Poge, rehearsed that some-  
time the custome of all the poze was, that they  
went before the folkes doores without saying  
any word. It hapned then that time that a poze  
manne much sayze and of godd life, went to  
searche hys life from one doze to an other, and  
vpon a day among other, he went and sette him-  
selfe vpon a great stone before the doze of a wi-  
dowe, which widdowe was accustomed to gyue  
him euer somewhat. And when the good womā  
knew that he was at her doze, shee did to bryng  
him his portion as shee was accustomed for to  
do, and as shee gaue to him the meate, she looked  
on him, and seeing him so sayze and well made  
of body, she then filled of carnall concupiscence,  
and brenning in the fire of loue, required and in-  
stantly prayed him that he woulde returne the-  
ther within thre dayes, and promysed to hym  
that she woulde giue him a right good dynner,  
and the poze said to her that he shoulde do so, and  
when he came againe, he set himselfe as before  
at the doze of the wyddowes house, which the  
woman knew wel when he shoulde come, wher-  
fore she came to the Gate and sayd, come within  
good man for we shal dine together, which pray-  
er the poze manne assented & entred within the  
house

## The Fables

house, which widow we gaue to him good meate & good drinke. And when they had wel dyened the sayd wydow prayled the good man strongly, and after she kyssed him, requiring him y she might haue the eopy of hys loue, and then the pore mā al ashamed & virginous knowing her thought & her wyl, answered thus to her. Certēly my good lady I dare not, but neuertheles he would faine haue done it. And the widow al embraced with loue besetthed and prayed him more and more. And when the pore man saw that he might not excuse himselfe, he said to the widow in this manner. My frend, sith that thou desirest it for to do so much and so great an euill. I take God to my witnesse that thou art causer of it, for I am not consenting to the fault or dedde, but saying these words consented to her wyl.

The iii. Fable is of the young woman which accused her husbände of culpe or blame.

**P**Oge Florentine sayth. that sometime there was a man named Nerus de pacis, which of hys age was among the Florentines right sage and wise. This Nerus had a sayze daughter the which he married to a faire young man & a rych, and of good parentage or kinred, y which young man the next day after the feast of the wedding did lead her into hys Castle a litle way without the citty of Florence. And within few daies after this yong man brought his wyfe again into Florence

Florence vnto the house of her Father Perus. The which made them a feast, as it was accustomed to doe all that time, in some place, eyght dayes after the wedding. When þe newe married woman was come againe to her fathers house, she made not ouer good chere, but euer shee looked downward to the earth, as trist, thoughtfull and melancholious. And when her mother perceived and saw her daughter so sorrowfull and of mourning countenance, shee called her into a wardrobe, where as no body was but they two, and asked of her sorrow, saying: how fare ye my daughter? what want ye? haue ye not all things comming to you after your desire and pleasure, wherefore take ye so great thought and melancholy. And then the daughter weeping full tenderly said to her mother in this manner. Alas my mother, yee haue not married me to a Man, for of such thing as a man ought to haue he hath neuer a deale, save onely a little parte of that thing for the which wedding is made. And then the mother right sorrowfull and wrothe of this euill fortune went to her husband Perus & tolde to him the euil auenture and hap of their daughter, whereof he was greatly wroth & sore troubled. And sone after this fortune was deniged manifested and knowne among all the lynage of Perus, wherof they were all sorrowfull and greatly abashed, how this fayre man to whome God hath lent so many god vertues & that had so



## The Fables

so many gifts of grace, as in beauty, riches, and good renowne, and that he was indigent or faultie of the thing wherfore marriage is made. Nevertheless, the tables were set & covered & when time of diner came, y<sup>e</sup> young man came into the house of Perus with his frendes & parents, and incontinent they set them all at the table. Some with heuy & sorrowfull hart, and the other wyth great ioy and pleasure. And when the yong mā saw that all his frends made good chere, & that all y<sup>e</sup> parentes of his wyfe were heuy & melancholus he prayed & besought them y<sup>e</sup> they would tel him the cause of their heavines & sorrowe, but none of them all answered. Nevertheless he prayed and besought them yet again, & then one of them ful of sorrow and more lyberall then all the other said thus to him. Certainly my faire sonne, thy wife hath tolde to vs. that thou art no man perfectly. For the which words the man began to laugh, and said with an high voice that all that were there might vnderstand what hee sayd. My Lords and my frends make good chere for the cause of your sorrow shal sone be appeased & then he being clothed with a short gowne buttoned his hosen, and toke his member with hys hand, which was great & much sufficient vppon the Table, so that all the fellowship might see it. Whereof all the fellowship was glad and ioyfull, whereof some of the men desired to haue as much, and many of the women wished to theyr husbands

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husbands such an instrument. And then some of the friends & parents of Perus daughter wet toward her and sayd to her, that she had done great wrong to complaine of her husbände, for he had wherewith she might well be contented, and blamed her greatly of her folly. To whom she answered. My friends, why blame yee mee? I complaine not without a cause. For our Ass which is a brute beast hath well a member as great as mine arme, & my husband is a man, his member is vnnethe halfe so great, wherefore the simple and yong damosell wende that men should hane it as great and greater then Asses. Therfore it is oft sayd, that much lacketh he of that, that a fowle thinketh or weneth.

The fourth Fable is of hunting  
and hawking.

**P**oge a Florentine rehearseth to vs how once he went in felowshyppe where men speake of the super fine cure of them which gouerne the dogs and haukes, whereof a Millannois named Paulus began to laugh, and laughing requyred of Poge y he would rehearse some fable of the said haukes, and for loue of all the felowshyppe, he sayd in this manner. Sometime there was a mediciner which was a Millanoyes. This medicine healed soles of all manner of follye, and howe and in what manner he did heale them I shall tell you. This Leche hadde within hys house

## The Fables

house a great gardene, and in the middell of it  
 was a deepe and a broade pitte, which was full  
 of stinking and infect water. And within the  
 sayd pytte the sayd medicine put the foles after  
 the quantity of their foolishnes, some vnto the  
 knees & other vnto the belly. And there he bound  
 them fast to a post, but none he put deeper then  
 vnto the stomacke, for doubt of farther inconue-  
 nience. It happened then that among other,  
 was one brought to him which he did put into  
 the sayd water to the thighes. And when he had  
 bene by the space of xv. dayes within y<sup>e</sup> said wa-  
 ter, he began to be peaceable and had his wytte  
 againe, and for that he might take some dispozte  
 and consolation, he requyzed hys keeper that he  
 myght walke about the garden, promysing not  
 to depart thereout. And then the keeper y<sup>e</sup> kept  
 hym, vnbound hym from the stake, and had hym  
 out of the water, And when he had been many  
 dayes out of the pytte, hee went well vnto the  
 Gate of the gardeyne but hee durst not goe out  
 least he should be put agayne wythin the sayd  
 pytte. And on a tyme he went about vnto the  
 Gate, and as he looked all about, he sawe a fayre  
 young man on horsebacke, which bare a Spar-  
 hauke on hys fist, and hadde with him two  
 fayre Spanyels, whereof the fole was all aba-  
 shed, and indeede as because of noueltie, hee cal-  
 led the sayd young man. And after hee sayde  
 to hym beningly. My frænde I pray thee that  
 thou

thou wilt tell me what is that where by thou art set, And then the young sonne sayde to hym that it was a horse, which profited him to chase & beare him where he would, & after he demaunded of him, And what is that which thou berest on thy fist, and whereto is it good, and the young man answered to him. It is a sparhawk, which is good to take Partriches and Quails. And yet againe the fowle demaunded of him. My friend what are those that folow thee, and wher to be they good. And the young man answered to him, they be Dogs, which be good to searche & finde Partriches and Quails, and when they haue raysed them my Sparhawk takes them, wherof proceedeth to me great solace and pleasure, & the fowle demaunded agayne. To your aduice y taking that ye doe by the in the whole yeere, how much is it, shall it beare to thee great profite, and the young man sayde to him, fours or fve crownes or therabout, And no more sayd the fowle, and to your aduice howe much shall they dispend in a yeere, and the young man answered xl. or l. crownes, and when y fowle hearde these words, he said againe to the yong man. O my freind I pray thee y some thou wilt departe fro hence, for if our Whistion come he shall put thee within the same pit, because that thou art a fowle, I was put in it vnto the thighes, but therein he should thee put vnto the chynne, for thou doest the greatest folly that euer I hearde

K.i.

speake



## The Fables

speake of, and therefore studie of hunting & hau-  
king is a slothfull cure, and none ought to do it  
without he were much riche, & a man of liueli-  
hede, and yet it ought not to be done full ofte,  
sometime for to take dispozte, and solace, and  
to dzyne away melancholy.

The v. Fable is of the recitation and  
of some Monsters.

**P**Doge of Florence reciteth howe in his tyme  
one named Hugh, pzinke of the Medirines,  
which sawe a Cat that had two heades, and  
his legges befoze and behinde were double, as  
they had been ioyned altogether, as manye folke  
sawe. Item about the marches of Italy within  
a medow was sometime a Cowe, y which Cow  
made and deliuered her of a Serpent of woon-  
der, & right maruailous greatnes, right hidious  
and fearefull, for first he had the heade greater  
then the head of a calfe. Secondly he had a necke  
of the length of an Asse, and his bodye made  
after the likenesse of a Dogge, & hys tayle was  
wonderous thicke & long, without comparison  
of any other. And when the Cow sawe that shee  
had made such a byrth, and y within her bellye  
she had borne so horrible a beaste, shee was all  
feareful, & lift her selfe bp, and supposed to haue  
fledde awaye, but the Serpent with his longe  
tayle enlased her two hynder legges, & the ser-  
pent

pent then beganne to sucke the Cow, and did so  
 muche and sucked so long, tyll that he founde  
 some milke. And when the Cowe might escape  
 from him, she fled vnto y other, & incontinent hir  
 pappes, and hir hinder legs & all that y serpent  
 touched was all blacke a great space of time.  
 And some after the sayd cowe made a fayze calfe  
 the which maruaile was adouched, and sayde  
 to the sayde Poge he being at Farrare, and yet  
 agayne some after that there was found within  
 a great riuer a monster maryne. oz of the Sea,  
 of the fourme oz likenesse whiche followeth.  
 First he had from the nauell bpwarde the simi-  
 litude oz likenesse of a manne, and from the na-  
 uell downewarde lyke the fourme oz makyng  
 of a fishe, the which parte was innille that is  
 to vnderstande double. Secondlye he hadde a  
 great beard, & he had two great hoznes, aboue  
 his eares. Also he had great pappes and a won-  
 derful great & horrible mouth and his handes  
 reached vnto his entrayles oz bowelles, and at  
 both his elbowes he had winges ryght broade  
 and great of fishes mailles, where with he swim-  
 med and onely he hadde but the head out of the  
 water. It happened then as a many women  
 bucked and washed at the porte oz hauen of  
 the sayd Ryuer, that this horrible and dreade-  
 full beest for default of meate, came swimming  
 folward the same women. Of the whiche he  
 toke one by the hande, and supposed to hane

## The Fables

drawen her into the water, but she was stronge  
and well advised, and resisted agaynst the sayde  
Gonster, and she defended her selfe she began  
to crye with an high voyce, helpe, helpe, to the  
whiche came running five women whiche by  
drawing and hurling of stones slew the sayde  
Gonster. For he was come to farre within the  
land, wherefoze he might not retourne in the  
deepe water, and after when he rendred his spi-  
rite, he made a right little crye saying y<sup>e</sup> hee was  
so disformed and so much cruell, foze hee was  
of great Corpulence more then any mannes  
body. And yet sayth Boge in this maner, that  
he being at Farrare he sawe the sayde Gonster  
and sayd yet that the yong chilozen were custo-  
med foze to goe bath and washe them within the  
sayd river, but they came not all agayne, wher-  
foze the women washed ne boucked no more  
there, they clothe at the sayde porte. For the  
folke presumed and supposed that the Gonster  
killed the yong chilozen which were drowned.  
Item also within a little while after it befell  
about the marches of Italze that a chyld of  
fourme humaine, which had two heades & two  
visages, beholding one vpon the other, and the  
armes of each other embrased the body y<sup>e</sup> which  
body fro the navel vppward was ioyned, saue  
the two heades, & fro the navel downeward the  
limbes were al seperated one fro other in suche  
wise that y<sup>e</sup> limbes of generation were shewed  
manifestly.

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manifestly. Of the which childe tidinges came  
vnto the person of Poge of Rome.

The vi. Fable is of the persone,  
of the Dogge, and of the  
Bishop.

**S**iluer doth and causeth all thing to bee doone,  
vnto the halowing agayne of a place whiche  
is prophane or interdict. As ye shall nowe  
heare by this present fable of a priest dwelling  
in the countrey which sometime had a Dogge  
which hee loued well, the whiche priest was  
much riche. The sayde Dogge by proccesse of  
time dyed, & when he was dead hee enferred and  
buried in the Churchyarde, for cause of the  
great loue which hee loued him. It hapned then  
on a day his Bishop knewe it by the aduertise-  
ment of some other, wherefore he sent for the  
said priest and supposed to haue of him a great  
summe of Golde, or els he should make hym to  
be straightly punished, & that he wrote a letter  
to the sayde priest, of which the tenour contay-  
ned onely that he should come and speake with  
him, and when the priest had reade the letter,  
he vnderstode well at the case, and preposed or  
thoughte in his courage that hee would haue  
of him some siluer, for hee knewe well enough  
the condicion of his Bishop, and forthwith hee  
toke his byenar & an C. crownes with hym &  
went



## The Fables

went so: to speake with the prelate, and when he came before him, the prelate beganne to remember and to shewe to hym the enormitie of his misdeede. And to him answered the priest which was right wise, saying in this maner. O my right reuerend father, if ye knowe the soner raigne prudence of which the sayd dog was filled, ye should not be meruailed if he hath well deserued so: to be buried honestlie, & worshipfully among the men, he was all filled with humane wit as well in this lyfe as in the article of death. And then y<sup>e</sup> bishop sayd: howe may that be, rehearse to me then all hys life. Certaynelie right reuerend father ye ought well to knowe y<sup>e</sup> when he was at that article of death, he would make his testament, & the dog knowyng your great neede and indigence, he bequeathed you an hundred crownes of Gold. The which I bring now vnto you. And the Bishop so: lone of the money he assoyled the priest, and also graunted the sayd sepulture, and therefore filier causeth all things to be graunted or done.

The vii. Fable is of the Foxe, the  
Cocke, and of the  
Dogges.

**A**ll the salary or payment of them that mocked other, is to be mocked at the laste as it appeareth by this present fable.

Fable of a Cocke which sometyme sawe a Fore  
come toward him soe hungrye, and famished,  
which Cocke supposed well that hee came to-  
ward him but for to eate some Hen, for which  
cause the Cocke made all his Hons to flye up-  
pon a tree. He began to crye towarde the Cocke,  
good tydings, good tidinges. And after he saluted  
the Cocke ryght reuerently, and demaunded  
of him thus. O gossippe, what dost thou there  
so hye and thy hennas with thee, hast thou not  
heard the good tydings worthy and profitable  
for vs. And then the Cocke full of malice aun-  
swered to him, nay verely gossip. But I praye  
thee tell them vnto vs. Then sayde the Fore to  
the Cocke, certainly gossip they be the best that  
euer ye heard for ye may goe and talke and com-  
mon among all beastes without any harme or  
damage & they shal doe you both pleasure and al  
service to them possible. For thus it is conclu-  
ded & accorded, and also confirmed by the great  
counsele of beastes, & yet they haue made com-  
maundement that none be so hardy to bere ne  
let in any wise none other, be it neuer so little  
a beast, for the which good tydings I praye  
thee that thou wilt come downe to the ende that  
we may goe and sing. Te deum laudamus.  
for ioye. And the Cocke knewe well the false-  
nesse of the For, and answered him in this ma-  
ner. Certainly my brother and my good freind,  
thou haste brought to me ryght good tydings.

R.iiii.

whereof

## The Fables

where more then a C. times I shall thanke thee and saying these wordes the Cocke lift vp hys necke and looked farre fro hym, what Gossippe where about lookest thou. And the Cocke answered vnto him in this maner. Certainly my brother, I see two dogges strongly and lightely running hither ward with open mouth, whiche as I suppose come for to bring to vs the tidings, which thou hast told vs, & then the Fore shooke for feare of the two dogs, and said to the Cocke. God be with you my freinde. It is time that I departe from hence or these two dogges come neerer, and saying these wordes toke hys waye and ranne as fast as hee might, and then the Cocke demaunded and cryed after him, Gossip, why runnest thou thus, if the saide peace is accorded thou oughtest not to doubt nothing. Ha ha,, gossip sayd the Fore for feare, I doubt that these two Dogges haue not heard the decre of the peace. And thus when a beguiler is beguiled, he receiueth the sallary or payment whiche he ought to haue, wherefore let euery mā keepe him selfe there from.

**P**odius rehearseth that there were two women in Rome which he knewe of dyuers age & fourme, which came to the cortysan because to haue and win some what with their bodies whome he receined, and it happneth that he knewe the sayrest of both twise, and that other

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other once and so departed . And after ward whē they shoulde depart, he gaue to them a peece of clothe , not discerning howe much one of them shoulde haue to their part and portion , and in parting of the sayde clothe,feil betwēne the wo men a strife , because one of them demaunded two partes after the exigence of her worke, and the other the halfe of their persons, eche of them shewing diuersly their reasons. The one say- ning y she had suffered him twice to do his plea- sure. And the other pretended that she was rea- dy and in her was no default. And so forwarde they came to this battel for to depart them , and so their owne and proper husbands not know- ing the cause of their strife and debate , eche of them defending his wiues cause, and from the fighting of the women , it arose & came to theyr husbands with buffets and casting of stones, so long that men ran betwēne them , and after the custome of Rome, both the husbandes were brought to prysen, bearing emmitie ech to other and knew nothing the cause wherfore. The sayd cloth is set in the hands of women secrete- ly and is not parted . But it is secretly argued among the womē , in what wise that this mat- ter shalbe decided . And I demaunded of doctors what the lawe is of it . He sayth also that a Merchant of Florence bought a horse of a man, and made his couenannt with the seller for xxv. Ducates for to pay forthwith in hand xv. Du- cates,



## The Fables

cats, and for the rest he shoulde become debto  
to; and owe. And the seller was well content, &  
so thereupon deliuered the horse, and receyued  
the xv. Ducates. And within certaine terme, the  
seller demaunded of the buyer the residue. And  
then he denied the payment, and bad him holde  
his couenant, for the buyer sayde that we were  
accozded that I shoulde be thy dettfour, and if I  
shoulde satisfie and paye, I shoulde no moze bee  
thy debtoz.

**H**E telleth also that there was a Carriek of  
Irene hired into Fraunce for to make warre  
agaynst the Englishmen, the which Carriek a  
Gentle man of Fraunce beheld and saue, and  
sayde he would be auenged on him that bare his  
armes, wherby arose an altricatio in so muche  
that the frenchman prouoked the Janway to ba-  
taile and fight therfore. The Janway accepted  
the prouocation & came at the day assigned in-  
to the field without any aray or habilimentes of  
warre, and the frenchman came well appoynted  
into the field that was ordayned. And then the  
patrone of the Carriek said, wherfore is it that  
we two this day shoulde fight & make battayle?  
For I say sayde the other that thine armes be  
mine, and belonged to me before thou haddest  
them. Then the Janway sayde, it is no nede to  
make any battel therfore, for the armes that I  
beare is not þ head of an ore, but it is the heade

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of a Colwe, whiche thing so spoken, the Noble  
Frenchmenne were abashed, and so departed  
halfe mocked.

**A**lso he sayeth that there was a Whisition  
dwelling in a tittle, whiche was a cunninge  
man of that science, and had a seruant a younge  
man which made pilles after a certayne fourme  
that he thewed to him, and when this younge  
man had dwelled long with hym, and coulde  
perfectly make the Pilles, he departed from hys  
Mayster, and went into a straunge countreye  
where he was not knowne, and let men there  
vnderstande that he was a cunning Whisition,  
and coulde giue medicines for al manner of ma-  
ladies and sickeneses, and ministred allwaye  
his pilles to euery man that came to hym for  
one remedy. And it was so that a poore man of  
that place where he was, came to him and com-  
playned how he had lost his Ass, & prayed hym  
to giue to him a medicine, for to finde his Ass  
agayne, & he gave to him the pilles, & bad hym  
to receiue and take them and he should finde hys  
Ass, and this poore man did so, and after went  
into the fieldes and pastures to looke after hys  
Ass, and so doing the pilles wroughte so in  
his belly that he must nedes go purge hym and  
went among the reede and there cased him and  
there anone he found his Ass, wherof he beyng  
much ioyfull, ran into the towne and tolde and

## The Fables

proclaimed that by the medicine that he hadde receiued of the Physition, he had founde his Asse which thing knowen, all the simple people reputed him a much cunning man, which coulde nothing doe but make pilles. And thus manie soles are oft taken for wise and cunning, for he was deputed for to heale all maner sicknesses, and also to finde Asse.

**T**here was in a certayne towne a Widdow  
 wher wooed a Widdowe, for to haue and  
 wed her to his wife, and at the laste, they were  
 agreed and sure together. And when a young  
 woman being seruant with the widdow hearde  
 thereof, she came to hir Mistres and said to her.  
 Alas Mistres what haue ye done? why sayd the  
 Mistres: I haue heard say said the mayde, that  
 he is a perillous man, for he lay, so oft, & knewe  
 so much his other wife that she dyed thereof,  
 and I am sorie thereof that you shoulde fall in  
 like case. To whom the Widdowe answered  
 and sayd: forsooth I will be dead, for here  
 is but sorow and care in this world.

This was a curteous excuse

of a Widdow. &c.

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**¶ THVS ENDETH THE SVBTILL**  
**Fables of Esope, Auian , Alphonse, Poge the**  
**Florentine. And first bgynneth the Table of**  
**Register of the lyfe of the sayde Esope,**  
**and so foorth of Auian, Alphonse,**  
**and Poge.**  
**(..)**



**D**owe Esope excused him before  
his Lozde for eating of the  
Figgs. fol. ij.

**H**ow the goddesse of hospitality  
gave spech of tounge to Esope,  
and he was sold. iij.

**H**owe Esope deceived his fellows by takinge  
the lighter burden which seemed to them the  
heaviest. vi.

**O**f the second sale of Esope. vii.

**H**owe Crantus brought Esope home to hys  
wife. viiij.

**H**owe Crantus broughte Esope into a Gar-  
dein. x.

**H**owe that Esope did beare the present to hys  
Mistresse. xi.

**H**ow Esope made his Ladye to come home a-  
gaine. xij.

**H**ow Crantus sent Esope to the markette to  
buy of the best meate that he coulde get , and  
how he bought nothing but tongues. xiiij.

**H**ow Esope founde one that cared for nothing  
and brought him home to his maister. xviij.

**¶**



## The Table.

Of the aunswere that Clope made to his mayster. rlii.

How Crantus promised to drynke all the water in the sea. rvi.

How Crantus excused him from his promise by the counsel of Clope. rvii.

Howe Crantus founde his wyfe all discomered. rviii.

Howe Clope found a treasure, and howe Crantus made him to be put in prysen. rx.

Howe Clope was deliuered out of prysen and how Crantus promised to him libertie and freedom. rxi.

Howe Clope was restored to his liberty by the wil of his master Crantus. rxii.

Howe Clope recited a fable to the Samyens of the Molues that sent their ambassadour to the Sheepe. rxiii.

Howe Clope obeyed not the Samiens, but went toward the King of Lindye. rxiv.

How Clope returned to Samy agayne. rxv.

How the king commaunded y Clope shoulde be put to death, and how he was saued. rxvi.

How Clope was brought before the king, and howe the king commaunded that he shoulde be put in his first estate and dignitie. rxvii.

Howe Enus the sonne of Clope departed from his father, and killed him selfe. rxviii.

How Clope made solucion to the King of Egypt vpon the question which hee sent to him.


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kyng of Babylon Lycurius.	xxix.
Holwe Esope returned to Babylon, and howe foz to be woꝛshipped he did do make a image of golde.	xxxi.
Holwe Esope was betrayed, and howe he rehear, sed to the Delphines the fable of the Katte, and of the frogge.	xxxii.
Holwe Esope ended, & dyed miserably.	xxxiii.
Howe the Delphines sacrificed to their Goddes, and edified a Temple foz to please them foz the death of Esope.	xxxiiii.

**THVS ENDETH THE TABLE**  
of the life of Esope, And heere followeth the  
Table of the fyrst booke of  
Esope Fables.

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Of	

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Of two Witches y lodged one the other.	rrrbii
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